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# ANALYTICAL REVIEW,

OR

~~XX 5-18~~

## HISTORY OF LITERATURE,

## DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.

CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,

WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS OF VALUABLE FOREIGN BOOKS;

ALSO THE

LITERARY INTELLIGENCE OF EUROPE, &c.

“ At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et  
“ censura tempus teratur; sed plane *historice* RES IPSÆ narrentur, *judicium*  
“ *parcius* interponatur.” *BACON de historia literaria conscribenda.*

V O L. XI.

FROM AUGUST TO DECEMBER, INCLUSIVE, 1791.

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Academiae Cantabrigiensis  
Tiber.



T H E  
ANALYTICAL REVIEW,  
For SEPTEMBER, 1791.

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ART. I. *Malone's Edition of Shakspeare.*  
[Continued from Vol. VIII. p. 452.]

IN a former number we presented our readers with a general view of this edition of Shakspeare, and placed before them a summary of the preface. It remains to take notice of the *text* and the *notes*. In giving the former, Mr. Malone professedly adheres to the oldest copies, and, in our judgment, generally with propriety, though there are not instances wanting in which the replacing of the most antient reading snatches sense from the author, and laboriously overwhelms him, if not with absolute nonsense, at least with incongruity. We select the following passage as a most striking specimen, from the soliloquy of *Macbeth*, Vol. IV. p. 321.

‘ —and wither’d murder,  
Alarum’d by his sentinels, the wolf,  
Whose howl’s his watch, thus with his stealthy pace,  
With Tarquin’s ravishing *sides*, towards his design  
Moves like a ghost.’ —

The following laborious comment is subjoined to vindicate this restoration. P. 322.

‘ —thus with his *stealthy pace*,  
With Tarquin’s ravishing *sides*, towards his design  
Moves like a ghost.] Thus the old copy. Mr. Pope changed *sides* to *strides*. A ravishing *stride* being, in Dr. Johnson’s opinion, “an action of violence, impetuosity and tumult,” he would read—With *Tarquin* ravishing, *slides*, &c. MALONE.

‘ I cannot agree with Dr. Johnson that a *stride* is always an action of violence, impetuosity, or tumult. Spenser uses the word in his *Faery Queen*, b. iv. c. 8. and with no idea of violence annexed to it:

“ With easy steps so soft as foot could *stride*.”  
And as an additional proof that a *stride* is not always a tumultuous effort, the following instance from Harrington’s *Translation of Ariosto*, [1591,] may be brought:

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B

“ Ho

“ He takes a long and leisurable *stride*,  
 “ And longest on the hinder foot he staid ;  
 “ So soft he treads, altho’ his steps were wide,  
 “ As though to tread on eggs he was afraid.  
 “ And as he goes, he gropes on either side  
 “ To find the bed,” &c. *Orlando Furioso*, B. 28, stanza 63.

“ Whoever has been reduced to the necessity of finding his way about a house in the dark, must know that it is natural to take large *strides*, in order to feel before us whether we have a safe footing or not. The ravisher and murderer would naturally take such *strides*, not only on the same account, but that their steps might be fewer in number, and the sound of their feet be repeated as seldom as possible. STEEVENS.

“ Mr. Steevens’s observation is confirmed by many instances that occur in our ancient poets. So, in a passage by J. Sylvester, cited in *England’s Parnassus*, 1600 :

“ Anon he stalketh with an easy *stride*,  
 “ By some clear river’s lillie-paved side.”

Again, in our author’s *King Richard II* :

“ Nay rather every tedious *stride* I make—.”

Thus also the Roman poets :

“ ——— *vestigia furtim*  
 “ *Suspensio digitis fert taciturna gradu.*” Ovid. *Fast.*  
 “ *Eunt taciti per mæsta silentia magnis*  
 “ *Passibus.*” Statius, lib. x.

It is observable, that Shakspeare, when he has occasion, in his *Rape of Lucrece*, to ascribe the action here alluded to, uses a similar expression ; and perhaps would have used the word *stride*, if he had not been fettered by the rhyme :

“ Into the chamber wickedly he *stalks*.”

“ Plausible, however, as this emendation may appear, the old reading, *fides*, is, I believe, the true one ; I have therefore adhered to it on the same principle on which I have uniformly proceeded throughout the present edition, that of leaving the original text undisturbed, whenever it could be justified either by comparing our author with himself or with contemporary writers. The following passage in Marlowe’s translation of Ovid’s *ELEGIES*, 8vo. no date, but printed about 1598, adds support to the reading of the old copy :

“ I saw when forth a tired lover went,  
 “ His *side* past service, and his courage spent.”  
*Vidi, cum foribus lassus prodiret amator,*  
*Invalidum referens emeritumque latus.*

Again, in Martial :

*Tu tenebris quædes ; me ludere, teste lucerna,*  
*Et juvat admissa rumpere luce latus.*

“ It may likewise be observed that Falstaff in the fifth act of the *Merry Wives of Windsor* says to Mrs. Ford and Mrs. Page, “ Divide me like a bribe-buck, each a haunch : I will keep my *sides* to myself,” &c. Falstaff certainly did not think them, like those of Ovid’s lover, past service ; having met one of the ladies by assignation.

“ I believe,

'I believe, however, a line has been lost after the words "stealthy pace." Our author did not, I imagine, mean to make the murderer a ravisher likewise. In the parallel passage in *The Rape of Lucrece*, they are distinct persons:

"While LUST and MURDER wake, to *slain* and *kill*."  
Perhaps the line which I suppose to have been lost, was of this import:

—— and wither'd MURDER,  
Alarum'd by his sentinel, the wolf,  
Whose howl's his watch, thus with his stealthy pace  
*Enters the portal; while night-waking LUST,*  
With Tarquin's ravishing sides, towards his design  
Moves like a ghost.

'There is reason to believe that many of the difficulties in Shakspeare's plays arise from lines and half-lines having been omitted, by the compositor's eye passing hastily over them. Of this kind of negligence there is a remarkable instance in the present play, as printed in the folio, 1632, where the following passage is thus exhibited:

"—— that we but teach  
"Bloody instructions, which, being taught, return  
"To plague the *ingredience* of our poison'd chalice  
"To our own lips."

'If this mistake had happened in the first copy, and had been continued in the subsequent impressions, what diligence or sagacity could have restored the passage to sense?

In the folio, 1623, it is right, except that the word *ingredients* is there also mis-spelt:

"—— which, being taught, return  
"To plague the *inventor*. *This even-banded justice*  
"Commends the ingredients of our poison'd chalice  
"To our own lips."

We break off here as the rest of the note contains nothing very material to the purpose. In our opinion, Mr. M. has laboured, and laboured against his own persuasion to sacrifice the poet, and sense, and propriety, to a printer's exactness. He has told us, indeed, in other places, that it is not always the most specious or the most pertinent sense, which are to determine an editor in the rejection or adoption of a passage; that the manner, the peculiarities of an author are to decide: and this will often be granted where an option is to be made between two meanings. But here, what have we gained? we have rejected sense to establish a reading, we have dropt a beauty and caught a flaw. An obscure allusion at best, and that to an image too unnatural to start at that moment either in the mind of Shakspeare or Macbeth: for unless we absurdly suppose, that 'with' answers to the Latin 'cum,' that lateral motion, our editor establishes, was reserved for a spot, to which the poet surely disdained to follow Tarquin through the dark windings of Collatinus' mansion—the couch of Lucrece. Such libidinous deviation from propriety and sense, might as well



well be supported by 'me memini numeros sustinuisse novem,' or the 'non erit hoc semper aquæ cœlestis patiens latus,' as by Falstaff's *sides*, or the 'Latus emeritum.'

In that contested passage of the *Merchant of Venice*, Act iv. sc. 1. where Shylock refuses to alledge reasons for his conduct, we cannot subscribe to the established reading. We reject the abrupt introduction of '*masters of passion*;' not because it is followed by '*sways*;' a licence, as the editor justly observes, frequent in the writings of those times, and perhaps not more a vulgârisim then, than an augmented comparative; but because it appears totally foreign to the subject.

'You ask me,' says Shylock, 'why I thus pursue a losing suit against Antonio, I will answer ye. There is an *affection*, a certain sympathy or antipathy, established between ourselves and other objects, which produces an involuntary emotion (a passion) in us, whenever we meet with those objects of attachment or hatred. Some thus, love not a gaping pig, others loath a cat, others again cannot contain their urine, when the bagpipe sings in the nose—thus am I affected by the sight of Antonio.'

All this seems extremely natural, and is obtained at no greater expence than what the editor has nearly submitted to in conforming to modern ears, the transposition of an *s*, and the change of a point. We read:

And others, when the bag-pipe sings i'the nose  
Cannot contain their urine: for affection  
Master of passion *sways* it to the mood  
Of what it likes, or loaths:—'

The effect of a musical instrument is but one of three instances produced to enforce the power of affection over passion, and not the most elegant: why Shylock should drop his character and main argument, and in the manner of Dryden, pay a compliment to some descendant of Timotheus, is not easily discovered.

Note iv on the duke's address to Escalus, in the beginning of *Measure for Measure*, does little more than take leave of emendation, and by the addition of asterisks, consign it to despair. As it was once taken for granted, that the text was defective, the *diligence* of Theobald, the *will* of Hanmer, and the *zeal* of Tyrwhitt, are notes on the same key. They are all for giving to Escalus what the duke already gave. We are far from presuming to illustrate what was dark to them, but in the little we attempt, we shall at least neither alter nor supply.

'*That*,' in our opinion, is the pronoun relative to '*strength*,' and this is the sense: 'I am not to learn (I am put to know) that your own politic accomplishments exceed the bounds (the limits) of all advice in my power to give, then no more is wanted (remains) than to add *that strength* (that executive power) *I possess* to your sufficiency, since your integrity (worth) is able



to use them both, and let you proceed to execute their duties (let them work).—‘There is our commission.’

That the construction is harsh, that *strength* is used in a meaning somewhat different where it is expressed, and where it is implied, we cannot disguise; but a sense is procured without alteration or supplement, and the rapidity of the writer who often imagines to have said what he has only thought, whose licentiousness or comprehension make frequently one word do more than its office, have been often urged, and may here.

On the deplored humour concerning the Lucy coat of arms, in *Merry Wives of Windsor*, Act I. sc. 1. there are little hopes of offering any thing worth attention after so many unsuccessful attempts, and the regulation of Dr. Farmer. If Shakspeare meant to personify his old persecutor in the person of *Shallow*, we must suppose that he would dress him in his peculiar foibles, of which, probably, a doating attachment to pedigree and antiquity of family, made a conspicuous one. If salt-fish were ever admitted as part of an armorial coat, it must have been in allusion to the means by which the head of a family rose, and *Shallow*, in claiming them, becomes contemptible, by tracing his own descent, which was perhaps from some successful salter, or dealer in herrings. If they were never admitted, *Shallow* or *Lucy* becomes completely ridiculous, by adopting them from fear that a fresh fish will make his coat new, and rejecting the ornament allusive to his name. In either case, the passage becomes more intelligible: apprehending that *Slender* was degrading his coat, by placing something new in it, the *dozen white Luces*, he peevishly answers, no, *it is an old coat*, it cannot be quartered with that fish, and, without attending to the interruption of *Evans*, who purposely or really mistakes Luce for Louise, proceeds to the reason, because the Luce is a fresh fish, whereas only an old fish, a salt one, can suit an old coat.

It is not impossible but some joke may have been intended between the name of *Shallow* and an embowelled fish. A *pickle-herring* is an old appellation, adopted from the German, for a professed fool, a jack-pudding.

*Twelfth Night*, Act II. sc. III. the clown answers Sir Andrew Aguecheek, who had sent him sixpence, ‘*I did impetticos thy gratillity.*’ Mr. Malone, after agreeing to Sir T. Hanmer’s successful explanation of this, dismisses it by saying, ‘the reading of the old copy should not, in my opinion, be here disturbed. The clown uses the same kind of fantastic language elsewhere in this scene. Neither *Pigrogromitus*, nor the *Vapians*, would object to it.’ That the reading should not be disturbed, we perfectly agree with the editor, as the humour of the repartée wholly depends on it; but where he found the rest of the clown’s

fantastic language in this scene, we are at a loss to guess. *Pigrogromitus* and the *Vapians* passing the equinoctial of *Queubus*, are evidently Sir Andrew's perversion of something that had been descanted on, the night before, by the clown, and are ridiculed in his answer, which perverts two plain words in the knight's own manner. The clown was a songster, a dancer, a poet, he might be a philosopher too, and measure fluids, and speak of the temperature of the air at the time of the equinox. The words unperverted, would be then: 'when thou spokest of the Hygrometer, of the vapours rising, when Phœbus (the sun) passes the equinoctial.' *Vapians* and *Queubus*, there can scarcely be a doubt, are *Vapours* and *Phœbus*; whether the Hygrometer was known to our author, or his time, we do not pretend to investigate, and therefore with less confidence insist on the propriety of changing *Pigrogromitus* to *Hygrometer*. We place at least something, where we found nothing; but whatever the original allusion may have been, the words can no more be changed, than the phrases of Dogberry or Slender.

A difficult passage in *Antony and Cleopatra*, Act II. sc. v. exhibits a specimen of our editor's conjectural power, compared with some of his predecessors: Cleopatra, enraged at the messenger's stubborn perseverance in asserting the truth of his message, exclaims:

'O, that his fault should make a knave of thee,  
That art not what thou'rt sure of!—'

To this the following note is added:

'*That art not what thou'rt sure of!*—] For this, which is not easily understood, Sir Thomas Hanmer has given:

*That say'st but what thou'rt sure of!*

'I am not satisfied with the change, which, though it affords sense, exhibits little spirit. I fancy the line consists only of abrupt starts.

*O that his fault should make a knave of thee,*

That art—not what?—Thou'rt sure on't.—Get thee hence:

'*That his fault should make a knave of thee that art—but what shall I say thou art not?* Thou art then sure of this marriage.—Get thee hence.

JOHNSON.

'I suspect, the editors have endeavoured to correct this passage in the wrong place. Cleopatra begins now a little to recollect herself, and to be ashamed of having struck the servant for the fault of his master. She then very naturally exclaims,

"O, that his fault should make a knave of thee,

"That art not what thou'rt *fore* of!"

for so I would read, with the change of only one letter.—Alas, is it not strange, that the fault of Antony should make thee appear to me a knave, thee, that art innocent, and art not the cause of that ill news, in consequence of which thou art yet *fore* with my blows!

'If it be said, that it is very harsh to suppose that Cleopatra means to say to the messenger, that *he* is not himself that *in-*  
*formation*



formation which he brings, and which has now made him smart, let the following passage in *Coriolanus* answer the objection :

“ Lest you should chance to whip your *information*,  
 “ And beat the messenger that bids beware  
 “ Of what is to be dreaded.”

‘ The Egyptian queen has beaten her *information*.

‘ If the old copy be right, the meaning is, Strange, that his fault should make thee appear a knave, who art not that information of which thou bringest such certain assurance. MALONE.’

The reader will easily perceive that Sir T. Hanmer, not finding a meaning, made one ; that Dr. Johnson neither found nor made one ; but that our editor’s has been obtained from the rack, and left the passage as *fore* as Cleopatra the messenger. The explanation which he gives of the original words at last, is surely right, though once we fancied the last line might be read thus :

‘ *Thou art not what thou’rt sure of!*’—

‘ Strange, that the nature of thy message should, in my eye, change the nature of thy being. With such a message, “ *bad’st thou Narcissus in thy face, to me thou wouldst appear most ugly.*”—Thou art but some negative stuff which my fancy moulds—thou art not to me what thou thyself art sure of being—an honest messenger, but an accomplice of Antony and a knave.’

This explanation might receive some support from Iago’s expression to Roderigo : ‘ *I am not what I am ;*’ but it is unnecessary.

*First Part of Henry IV. Act I. sc. 1.*

‘ No more the thirsty entrance of this soil

Shall daub her lips with her own children’s blood.’

Mr. M. re-establishes the text on the ruins of the long note tacked to it, in the commentary on that play, Vol. v. by the following note from the appendix. VOL. X. p. 626.

‘ P. 110. In this note *dele* all that relates to the conjectural reading which I had proposed some years ago ;—*entrants*. The text being clearly explained, the page should not have been burdened with any disquisition concerning an emendation which certainly is unnecessary.

‘ At the end, after the passage quoted from *K. Henry VI.* P. III. add—

‘ In which passage, as well as in that before us, the poet had perhaps the sacred writings in his thoughts : “ And now art thou cursed from the *earth*, which hath opened *her mouth* to receive thy brother’s blood from thy hand.” Gen. iv. 2. This last observation has been made by an anonymous writer.

‘ Again, in *K. Richard II.*

“ Rest thy unrest on England’s lawful *earth*,

“ Unlawfully made *drunk with innocent blood.*”

‘ The earth may with equal propriety be said to *daub her lips with blood*, as to be *made drunk with blood*.

‘ A passage in the old play of *K. John*, 1591, may throw some light on that before us :

“ Is all the *blood* y-spilt on either part,  
 “ Closing the crannies of the thirsty earth,  
 “ Grown to a love-game, and a bridal feast ?” MALONE.

Though we agree with the editor, that the text is such as Shakspeare left it, and ought not to be disturbed by the most ingenious conjecture, yet we cannot see what additional light it receives from the passages produced : they only prove what was self-evident, that the poet personifies earth or the ‘ soil ;’ but leave us still in darkness with regard to the structure of the personified image—If *entrance* be the mouth, how can it be said to daub ? and if it be not the mouth, what is it ?

After all that has been said on the line in *Othello*, Act i. scene 1.

‘ A fellow almost damn’d in a fair wife.’

Our editor, and very justly, we think, gives his sanction to the original reading : but it receives all its force from *Cassio*’s choice. For it is not to be supposed that *Iago*, in his objections to *Othello*’s preference of *Cassio*, would urge one that damned himself completely, the clogs of marriage. *Cassio* was on the point of marrying a *customer*. The note on ‘ *unbonnetted*,’ Act i. sc. ii. though sufficiently prolix, has left one meaning still untouched. *Othello*, to prove that he has received no new honour by his alliance, says,

“ I fetch my life and being

“ From men of royal siege,

‘ and were it not so, such are my “ demerits,” that “ unbonnetted,” without the addition of patrician or senatorial dignity, they may speak to as proud a fortune.’

The bonnet as well as the toge, is a badge of aristocratic honours to this day.

Circumspect and guarded by authorities as our editor generally is, he yet sometimes takes for granted what not easily will be allowed ; or to indulge his predilection for a favourite word, ejects an established reading. A passage in the duke’s chiming soliloquy, *Measure for Measure*, Act III. sc. II. furnishes instances of either. The copies read :

“ How may likeness, made in crimes,

“ Making practice on the times,

“ To draw with idle spider’s strings

“ Most pond’rous and substantial things !”

Dr. Warburton, to obtain a sense, had expunged *to* in the third line : but omission being, in the editor’s apprehension, of all the modes of emendation the most exceptionable, he in the second, changes ‘ *making*’ to *mocking*, and with the interposition of a comma, turns ‘ *practise*’ into a verb. The same sense (and a sense was undoubtedly wanted) is obtained by both, but in greater contempt of the text by Mr. Malone : the unexampled awkwardness of ‘ *making practise*,’ is indeed urged, but  
 surely



surely too squeamishly by him, who could digest a 'daubing entrance' and a 'whipt information.'

If, however, this alteration should be connived at, will it ever be granted that 'likeness' can be defined 'specious or seeming virtue?' A mere *gratis dictum*, and repugnant in the context to the very sense he labours to establish. *Likeness* here must, and can only mean, the exact resemblance two persons bear to each other, by similar crimes.

But it is time to drop our remarks on particular passages; it now remains to acquaint our readers with some of the notes, which appeared to us particularly to distinguish Mr. M.'s edition. Some very characteristic ones, indeed, especially that happy note on Titania's speech, in *A Midsummer Night's Dream*, Act II. sc. I. the votaries of Shakspeare have so long admired, that it would be useless to re-produce them: to avoid repetition, we shall content ourselves with selecting some specimens from the appendix.

We begin with the following note on *Prospero's* answer to *Miranda* in *Tempest*, Act I. sc. II. 'O! a cherubim.' VOL. X. p. 544.

'P. 14. l. 1.] For *cherubim*, read *cherubin*, which is the reading of the old copy, and, though inaccurate, was the constant language of Shakspeare's time. In Bullokar's *English Expofitor*, 8vo. 1616, we find "CHERUBIN, one of the highest order of angels." So, in Sir Thomas Overbury's characters, 1616: [*A Precifian*] "He thinks every organist is in the state of damnation, and had rather hear one of Robert Wisdome's Psalmes than the best hymn a cherubin can sing." Again, in *The Spanish Tragedy*, 1605:

"Back'd with a troop of fiery cherubins." MALONE.

*Cherubim* being the plural of the Hebrew *cherub*, must be improper, if applied to a single person. *Cherubin* is derived from the Italian *cherubino*; and in the plural must make *cherubins* from *cherubini*.

*Much Ado about Nothing*, Act III. sc. III. *Borachio's* conceit is thus commented. VOL. X. p. 571.

'P. 262.—a goodly commodity, being taken up of these men's bills.] Here is a cluster of conceits. *Commodity* was formerly as now, the usual term for an article of merchandise. To take up, besides its common meaning, (*to apprehend*) was the phrase for obtaining goods on credit. "If a man is thorough with them in honest taking up (says Falstaff,) then they must stand upon security." *Bill* was the term both for a single bond, and a halberd.

'We have the same conceit in *K. Henry VI.* P. II. "My lord, when shall we go to Cheapfide, and take up commodities upon our bills?" MALONE.

On *Arragon's* peculiar expression in the *Merchant of Venice*, Act II. sc. IX. we have the following observation. VOL. X. p. 581.

'P. 48.—

\* P. 46.—*That many may be meant*

*By the fool multitude*] I have reason to congratulate myself on having here adhered to the ancient copies, in opposition to the other modern editors, having, since this note was printed, met with many examples of this kind of phraseology. So, in Plutarch's Life of Cæsar, as translated by North, 1575: "—he answered, that these fat long-heared men made him not affrayed, but the lean and whitely-faced fellows; *meaning that by Brutus and Cassius.*" i. e. meaning by that, &c. Again, in Sir Thomas More's Life of Edward the Fifth;—Holinshed, p. 1374: "—that meant he by the lordes of the queenes kindred that were taken before," i. e. by that he meant the lords, &c. Again, *ibidem*, p. 1371: "My lord, quoth lord Hastings, on my life, never doubt you; for while one man is there,—never can there be, &c. This meant he by Catesby, which was of his near secrete counsaile." i. e. by this he meant Catesby, &c.

\* Again, Puttenham in his *Arte of Poesie*, 1589, p. 157, after citing some enigmatical verses, adds, "—the good old gentleman would tell us that were children, how it was meant by a furr'd glove, i. e. a furr'd glove was meant by it,—i. e. by the enigma. Again *ibidem*, p. 161: "Any simple judgment might easily perceive by whom it was meant, that is, by lady Elizabeth, queene of England." MALONE.

To the note on the words, 'will you take eggs for money?' in scene II. act I. of the *Winter's Tale*, the appendix adds. VOL. X. p. 602.

\* P. 133. n. 2.] The following passage in Campion's History of Ireland, folio, 1633, fully confirms my explanation of this passage; and shews that by the words—*Will you take eggs for money*, was meant, *Will you suffer yourself to be cajoled or imposed upon?*—"What my cousin Desmond hath compassed, as I know not, so I beshrew his naked heart for holding out so long.—But go to, suppose hee never bee had; what is Kildare to blame for it, more than my good brother of Ossory, who, notwithstanding his high promises, having also the king's power, is glad to take eggs for his money, and to bring him in at leaseure."

\* These words make part of the defence of the earl of Kildare, in answer to a charge brought against him by Cardinal Wolsey, that he had not been sufficiently active in endeavouring to take the earl of Desmond, then in rebellion. In this passage, *to take eggs for his money* undoubtedly means, *to be trifled with, or to be imposed upon.*

"For money" means, *in the place of money*, "Will you give me money, and take eggs instead of it?" MALONE.

On the word 'tods,' in the same play, Act IV. sc. II. the appendix thus corrects the former observations. VOL. X. p. 604.

\* P. 194. n. 5.] Delete the whole note, and substitute the following.

\* I was led into an error concerning this passage by the word *tods*, which I conceived to be a substantive, but which is used ungrammatically as the third person singular of the verb to *tod*,  
in



in concord with the preceding words—*every 'leven wether*. The same disregard of grammar is found in almost every page of the old copies, and has been properly corrected, but here is in character, and should be preserved.

' Dr. Farmer observes to me, that to *tod* is used as a verb by dealers in wool; thus, they say, "Twenty sheep ought to *tod* fifty pounds of wool," &c. The meaning therefore of the clown's words is, "Every eleven wether *tods*; i. e. *will produce a tod*, or twenty-eight pounds of wool; every tod yields a pound and some odd shillings; what then will the wool of fifteen hundred yield?"

' The occupation of his father furnished our poet with accurate knowledge on this subject; for two pounds and a half of wool is, I am told, a very good produce from a sheep at the time of shearing. About thirty shillings a tod is a high price at this day. It is singular, as Sir Henry Englefield remarks to me, that there should be so little variation between the price of wool in Shakspeare's time and the present.—In 1425, as I learn from Kennet's *Parochial Antiquities*, a tod of wool sold for nine shillings and sixpence.' MALONE.

On *Exton's* murder of *Richard II.* Act v. sc. iv. the editor thus expatiates. VOL. X. p. 624.

' P. 104. —*here to die.*] Shakspeare in this scene has followed Holinshed, who took his account of Richard's death from Hall, as Hall did from Fabian, in whose Chronicle, I believe, this story of Sir Piers of Exton first appeared. Froisart, who had been in England in 1396, and who appears to have finished his Chronicle soon after the death of the king, says, "how he died, and by what meanes, I could not tell whanne I wrote this chronicle." Had he had been murdered by eight armed men, (for such is Fabian's story,) "four of whom he slew with his own hand," and from whom he must have received many wounds, surely such an event must have reached the ears of Froisart, who had a great regard for the king, having received from him at his departure from England "a goblet of silver and gilt, wayng two marke of silver, and within it a C. nobles; by the whych (he adds) I am as yet the better, and shall be as longe as I live; wherefore I am bounde to praye to God for his soule, and wyth muche sorrowe I wryte of his deathe."

' Nor is this story of his murder consistent with the account (which is not controverted) of his body being brought to London and exposed in Cheapside for two hours, ("his heade on a blacke quishen, and his *vysage open*,") where it was viewed, says Froisart, by twenty thousand persons. The account given by Stowe, who seems to have had before him a Manuscript History of the latter part of Richard's life, written by a person who was with him in Wales, appears much more probable. He says, "he was imprisoned in Pomfrait Castle, where xv dayes and nightes they vexed him with continuall hunger, thirst, and cold, and finally bereft him of his life, with such a kind of death as never before that time was knowen in England, saith Sir John Fortescute," probably in his *Declaration touching the title of the House*

*House of Yorke*, a work yet, I believe, somewhere existing in MS. Sir John Fortescue was called to the bar a few years after the death of Richard: living therefore so near the time, his testimony is of the highest weight. And with him Harding, who is supposed to have been at the battle of Shrewsbury in 1403, concurs: "Men sayd *for-hungered* he was." Chron. 1543, fol. 199. So also Walsingham, who wrote in the time of Henry V. and Polydore Virgil.

The Percies in the Manifesto which they published against King Henry IV. in the third year of his reign, the day before the battle of Shrewsbury, expressly charge him with having "carried his sovereign lord traiterously within the castell of Pomfret, without the consent or the judgement of the lordes of the realm, by the space of sistene daies and so many nightes, (which is horrible among christian people to be heard,) *with hunger, thirst, and cold, to perishe.*" Had the story of Sir Pierce of Exton been true, it undoubtedly must have reached them. Their not mentioning it is decisive.

If, however, we are to give credit to Sir John Hayward, this controverted point will not admit of dispute; for in *The First Part of the Life and Reign of King Henry IV.* 4to. 1599, after relating the story of King Richard's assassination, he very gravely tells us, that "after being felled to the ground, he with a faint and feeble voice *groaned forth* these words: "My great grandfather King Edward II." &c. Mr. Hume in his entertaining, but often superficial, History of England, has not been weak enough to insert this fictitious dying speech. He might, however, have inserted it with as much propriety as an abridgment of the oration of the Bishop of Carlisle, on the deposition of the king being propounded in parliament, which Hayward feigned in imitation of Livy, grounding himself on a few sentences preserved in our old Chronicles, which he has expanded into *thirteen quarto pages.* The writers of the *Parliamentary History* have in this matter been as careless as Mr. Hume. MALONE.

To the observations on *Falstaff's* "sow'd gurnet," below the text, Act IV. sc. II. the following note is added. VOL. X. p. 634.

"P. 232. — *I am a sowced gurnet.*] It should seem from one of Taylor's pieces, entitled *A bawd*, 12mo. 1635, that a *sowced gurnet* was sometimes used in the same metaphorical sense in which we now frequently use the word *gudgeon*: "Though she [a bawd] live after the flesh, all is fish that comes to the net with her;—She hath baytes for all kinde of frye: a great lord is her Greenland whale; a countrey gentleman is her cods-head; a rich citizen's son is her *sow's'd gurnet*, or her *gudgeon.*"

MALONE.

If, after these specimens, our own opinion of the editor and his work should be consulted, we do not hesitate to pronounce him equal or superior to most, or all of his predecessors, in deep, various, and appropriate reading; in unwearied diligence, fidelity, scrupulous exactness, and unremitting perseverance; whether



whether these be always assisted, or set off by an equal degree of discrimination and sagacity, we decline to determine.

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ART. II. *An Analytical Essay on the Greek Alphabet.* By Richard Payne Knight. 4to. 137 pages and 11 Plates. Price 15s. in boards. Elmsly. 1791.

THE author of this Essay, a polite and profound scholar, formed, in style and manner, on the model of the ancients, enquires with candour and patience, thinks with precision, and writes with equal clearness, elegance, and conciseness. He introduces the subject which he proposes to examine, with an apology. P. I.

' This subject,' he says, ' will of course appear minute and frivolous to those, who are only acquainted with it from the keen ridicule with which it has been treated by some popular and elegant writers of the last and present centuries. I would, however, entreat all persons of this description, who honour the present attempt with their attention, to consider, that even the best and keenest ridicule is no test, either of the truth or the dignity of the subject, upon which it is employed, but has often been most happily exercised upon the best-founded opinions and most important and elevated objects. At all events, I hope that they will not condemn the design before they know the consequences of its completion; and if they then find that, by facilitating the acquisition of Grecian learning, it can bring the highest efforts of human taste and genius, into a stronger or clearer light, they will consider it as adding to the intellectual pleasures of man, which are certainly the most valuable belonging to his nature, because they can be at all times enjoyed without injury to health, fame, or fortune.

' I cannot indeed but think, that the judgment of the public, upon the respective merits of the different classes of critics, is peculiarly partial and unjust.

' Those among them who assume the office of pointing out the beauties, and detecting the faults, of literary composition, are placed with the orator and historian in the highest ranks; whilst those, who undertake the more laborious task of washing away the rust and canker of time, and bringing back those forms and colours, which are the subject of criticism, to their original purity and brightness, are degraded, with the index-maker and antiquary, among the pioneers of literature, whose business it is to clear the way for those who are capable of more splendid and honourable enterprizes.

' But nevertheless, if we examine the effects produced by these two classes of critics, we shall find that the first have been of no use whatever, and that the last have rendered the most important services to mankind. All persons of taste and understanding know, from their own feelings, when to approve and disapprove, and therefore stand in no need of instructions from the critick; and as for those who are destitute of such faculties, they can never be taught to use them; for no one can be taught to exert faculties which

which he does not possess. Every dunce may, indeed, be taught to repeat the jargon of criticism, which of all jargons is the worst, as it joins the tedious formality of methodical reasoning to the trite frivolity of common-place observation. But, whatever may be the taste and discernment of a reader, or the genius and ability of a writer, neither the one nor the other can appear while the text remains deformed by the corruptions of blundering transcribers, and obscured by the glosses of ignorant grammarians. It is then that the aid of the verbal critic is required; and though his minute labour, in dissecting syllables and analysing letters, may appear contemptible in its operation, it will be found important in its effect.

‘The office, indeed, of analysing letters has been thought the lowest of all literary occupations; but nevertheless as found, though only the vehicle of sense, is that which principally distinguishes the most brilliant poetry from the flattest prose; and as, in the dead languages, all sound is to be known only from the powers originally given to the characters representing the elements of it; to analyse these characters, and show what their powers really were, is the only way to acquire a knowledge of those sounds in which the ancient poets conveyed their sense. A successful endeavour to obtain this end will not, I flatter myself, be deemed either trifling or absurd in this age of taste and learning.’

We entirely agree with our learned author in the judgment he pronounces on the abuse of ridicule, and the comparative merit or importance of the different species of criticism.—There is a peculiar spirit and tone which predominates in every age, and which, being tinged in its progress, with human frailties and follies, becomes at last an object of wit and humour. The sublimity of metaphysical abstraction, having been carried to extravagance, was derided as absurd and whimsical. Experimental philosophy was introduced in its stead; but this too is in danger of being exposed to ridicule in some degree, from the self-importance of mere nomenclators and empirics, who deal wholly in solitary substances and facts, without being able to connect these with any of the laws of nature. Chivalry is founded in the noblest principles of the mind and heart; but it degenerated in its progress, into wild extravagance and vain formality, and so became at last an object of derision. Even the purest principles of religion do not wholly protect the rational devotee from that indiscriminating judgment, in which superficial philosophy, passing from one extreme to another, involves all religionists without exception. It could not, therefore, but happen, that the antiquarian and philologist should have his period of insignificance, and even contempt, as well as the votaries of other objects. Verbal criticism is held in very little estimation, indeed, in comparison of that which pretends to direct, and point out the principles of what is called TASTE. This is the age of professors of Rhetoric, and of *Rhetores* in composition,

tion, who are more anxious how they speak than what they say. How many lectures have we on rhetoric? elements of criticism? disquisitions on taste? What avails all this?

‘For all a rhetorician’s rules

But teach him how to name his tools.’

HUDIBRAS.

But verbal criticism is at the bottom of all literature. It is the main pillar on which it is founded.

Mr. Knight having made a very just and satisfactory apology, proceeds to consider the nature and causes of ARTICULATE SOUND, which he observes, ‘distinguishes the human speech from the cries of animals.’ Perhaps if it had recurred to him, he would have quoted, the epithet by which Homer so often distinguishes the human race: *Μερόπων Ἀνθρώπων*. *Articulating men*, or *men dividing their voice*. Plato, Aristotle, and other philosophers, have attempted brief definitions of man; but none of these is so comprehensive, laconic, and appropriate as that of Homer, which makes the grand characteristic of human nature to consist in the use of articulate speech. p. 3.

‘An articulate sound,’ says our author, ‘is properly that which begins from, or ends in, a suppression or obstruction of expiration, by the compression of some of the organs of the mouth. These organs are the lips, the teeth, the tongue, and the palate; to which some add the throat,’ but, in the opinion of our author, ‘improperly, as guttural sounds are not of themselves articulate. The combinations of these, known to the Greeks, were only three; I. the lips with each other; II. the tongue with the palate; III. the tongue with the teeth: to which the Latins added a fourth, of the under-lip with the teeth: but this,’ says our author, ‘the Greeks never employed, and therefore could not pronounce the Roman [F], though we perpetually pronounce it in our corrupt manner of reading their language.’

‘To represent these three modes of articulation, I am inclined to believe, the first visible signs for sounds were invented; for, though articulation be only the *form*, and *tone* the *substance* of speech, yet as the form is finite and simple, and the substance infinitely variable, it is natural to suppose that the first signs were invented to represent form rather than substance.—The first signs or notes of articulation were therefore the G, (as it was antiently pronounced, and as we still pronounce it, when followed by an A, O, or U,) the P, and the T.

‘Each of these was pronounced two ways, with a greater or less degree of force in the compression of the organs; whence were formed three more letters, B, K, and D, which I rank next in succession, though there is reason to believe that neither of them (or, at most, only the last) was invented until several intermediate improvements had taken place in the art of expressing sounds by signs. The want of authentic monuments, however, prevents us from tracing the progress of these improvements, the earliest inscriptions extant having been made when the alphabet was even more perfect than it is at present. It should seem, indeed, both from the order of the alphabet, and our manner of pronouncing these



these letters, that the B, G, and D, ought to rank together in the first class; and the P, K, and T, in the second; which would certainly agree better with the analogy of sound; but, nevertheless, it is contradicted by the authentic testimony of antient monuments, always to be preferred to any conclusions that can be drawn from mere analogy.'

Mr. K. goes on to reduce the origin of the letters in the alphabet, and ascertain their forms and powers; examining them under three distinct heads, namely, as notes of articulation, aspiration, and tone; or, in other words, consonants, whether mute or aspirate, and vowels. Our ingenious and learned author, on this part of his subject, makes several observations, interesting to the antiquarian and historian as well as the philologist and grammarian.

For example, (p. 6) 'The B seems to have been originally an aspirated P; for, in the Eugubian inscription, it has that power; and the Macedonians employed it where the Greeks employed the  $\Phi$  and  $\Pi$ , writing BEPENIKH for  $\Phi$ EPENIKH, and BYPTOS for  $\Pi$ YPTOS; whence it appears that our northern words BURGH and BEAR come from the same source as the corresponding ones in the Greek.'

Again, (p. 11) 'The Roman F was pronounced by a forced expiration from the under-lip through the intervals of the upper teeth, so as not to resemble any voice, whether of man or animal, according to the observation of QUINCTILIAN. It is generally supposed, among the learned, at present, that the digamma was pronounced like our W, for it corresponded to the Latin V, the sound of which was certainly the same. The etymology of many Latin words proves this; VIS, VICUS, VINUM, &c. being evidently from FIZ, FOIKOS, FOINON, &c. the two last of which were probably once written FIKOS and FINON, whence our words WICK and WINE.'

Our author, in his second section, considers in what modes and degrees particular acts of vocal utterance were lengthened or shortened, in proportion to the number and class of the letters employed in representing them. He does not admit any general rule or principle of metrical quantity, that is not justified by the practice of Homer; having found that his practice is always founded upon reason and analogy, whereas that of later poets was often regulated by local and temporary habit. Mr. K. hopes that the digamma will yet be restored to the poems of Homer: for, until this is accomplished, he thinks, the minuter beauties of his poetry, such as elegance, purity, and correctness, in which it excels as much as in sublimity and expression, must remain concealed from the generality of readers. In his third section, he treats of orthography; in which, though we cannot trace it 'with the same precision by the mere rules of metrical harmony, as when aided by the regular analogy of the flexions, we have, nevertheless, in the extreme accuracy of the most antient poet, very plain directions to guide our enquiries.' In section

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tion IV. he pursues the subject of pronunciation and orthography, and right reading, or the just collocation of words.

The Attic dialect, in the judgment of our learned and ingenious author, was not the parent one in Greece, but on the contrary, that which was most corrupted, or, as its admirers will say most polished by local and customary peculiarities. Hence, he observes, in sect. V. p. 106,

‘ The ancient grammarians, who considered this dialect as the criterion of purity, never explored the sources of their own language, but endeavoured to correct the compositions of their most antient bard by the practice of those who had imitated the very corruptions which obscured him. Great numbers of antient inscriptions must then have existed, which, had they been examined, would have exhibited at least the roots of his words in their genuine forms; and from these their complete structure might have been regularly traced. Few monuments of this kind have come down to us, and those few have been too much neglected by critics and grammarians. Nevertheless, the well-directed labours of Hemsterhuise, Valkenaer, Damm, and Lennep, and, after them, of Villoison and Lord Monboddo, have dispelled the clouds of grammatical jargon that obscured the most important part of the Greek tongue; that is, the flexions of the verbs.

‘ Those who wish to know the progress and detail of these great discoveries will consult the printed works of these learned persons, particularly the *Analogia Græca* of Lennep. I shall here only give the result of them, in a short table, showing how the middle voice and the second futures and Aorists have been formed out of different themes of the same verbs, only fragments of which have continued in use. These fragments I shall place under their proper heads, and with the proper explanations, leaving the spaces of all the obsolete forms, except the first, which is the theme itself, void.’

In section VI. he gives, at considerable length, his reasons for rejecting, in the whole course of his inquiry, the evidence of some very celebrated and important monuments of antiquity, first published in the memoirs of the French Academy of Inscriptions, and Belles Letters, and, since, cited as authentic by every writer upon this subject. Mr. Fourmont, our author lashes with rods of iron, representing him as a poring, heavy antiquary, equally destitute of taste, invention, judgment, candour, and truth. Of the celebrated Abbè Barthelemi, author of the *Jeune Anacharsis*, whom he considers as one of those that have been duped by the imposture of the priest, he speaks in a far different strain, representing him as a person of a very elegant mind, and as the author of the only work extant upon the subject of antiquities that can boast of any acquaintance with the graces. In sect. VII. he makes various strictures on the Oxford edition of the Decree of the Lacedæmonians against Timotheus. Some engravings are added of coins and inscrip-

tions, to which he makes references in the course of his very learned and elaborate work.

H. H.

ART. III. *Essays Philosophical, Historical, and Literary, Vol. II.* 8vo. 568 pages. Price 6s. in boards. Dilly. 1791.

THIS volume of *Essays* is so perfectly similar to the former, in spirit and manner, that the general strictures we have passed upon the one, may, without material variation, be applied to the other \*. We shall therefore immediately proceed to give our readers a particular account of the contents of the present volume.

The first essay treats on immaterialism, and maintains, in opposition to Dr. Priestley, Mr. Cooper, and other modern advocates for the material hypothesis, that sensation or perception, being a power or quality incapable of division, cannot be the property of a divisible substance. This is the argument upon which, says this author, the Materialists take their final stand, and to which, when assaulted by all the metaphysical artillery of their opponents, they retreat for refuge, as to a fortress absolutely impregnable. He maintains it to be an impossibility in the nature of things, that a system should possess any properties which are not inherent in the component parts, and thinks it as ridiculous 'to affirm that perception can arise from any combination of impercipient particles, as to affirm that a combination of the seven primary colours with the four cardinal virtues may constitute a planet.' In the remainder of this essay, the author replies, in a tone somewhat too dogmatical, to the arguments in favour of materialism, advanced by Mr. Cooper in his *Tracts Ethical and Theological*. He speaks of this writer as a valorous champion of the material hypothesis, who, in a desperate effort of metaphysical knight-errantry, has undertaken to reduce the whole system of immaterialism to a chaotic mass of contradictions and improbability. Without entering this barren field of disputation, we may venture to predict, that the champion here treated with so much disdain, will be found a more hardy and skilful combatant, than his antagonist apprehends.

In two essays on Virtue and Moral Obligation, our essayist dismisses, as visionary and unphilosophical, Dr. Clarke's theory of *Fitness* or *Rectitude*, and with Hume and Paley makes *utility* the only ground of moral obligation, which, according to this theory, is but another term for rational inducement. He

\* See Review, Vol. VI. p. 169.

acknowledges,

acknowledges, however, that this principle cannot operate universally without calling in to its aid that of religion.

‘ If it be asked,’ says he, p. 262, ‘ why is it incumbent upon us to study the general good, when it is opposed to our own particular interests?’ the answer is, That we are not under any rational obligation to sacrifice our own ultimate happiness to promote that of others; but that religion connects the two systems by an indissoluble bond, and that self-love and social are in reality the same. If the sanctions of religion are not the chimeras of imagination merely, we know that the most disinterested benevolence is the most consummate prudence. If, on the contrary, religion is a fable, we are compelled to acknowledge, that though benevolence will still continue to be the highest virtue, it will cease to be, in all cases, the highest wisdom; and we are not, therefore, under an indispensable or invariable obligation to practise it. Upon this supposition, it must unquestionably be right to make our own temporal happiness our grand object; and the less dignified species of virtue, which consists in prudence, or in those qualities which bear an immediate relation to our own particular good, must be acknowledged, in intrinsic value, far to exceed that more splendid and illustrious species of virtue, which selects for its object the general good; as the rude and vulgar metal of iron is far more useful to the possessor, though far less to be admired for lustre and brilliancy, than gold.’

Our author, in further considering this theory of morals which makes virtue to consist wholly in prudence, refers to the remains of the moral wisdom of Solomon, as an example of a system of ethics founded upon this principle. The moral doctrine taught in the Proverbs of Solomon, and the book of Ecclesiastes, he maintains, proceeds wholly upon the notion of the present advantages to be derived from the practice of virtue, without any regard to a future state, of which it does not appear that Solomon had any idea or expectation; and though abounding with the most admirable sagacity of sentiment and observation, as well as the highest beauty and energy of language, is destitute of the principle of genuine catholicism, and, compared with the divine philanthropy of the gospel, is a cold, an artful, and a selfish system.

Under the head of theology, our author appears as an able defender of revealed religion, in the reply which he makes to the objections urged by the late king of Prussia against the divine original of the Christian religion: in which he shows, that the royal philosopher did not distinguish accurately between pure Christianity and its corruption, make sufficient allowance for the allegorical language of the east, or form just notions of the moral character and spirit of the Christian religion. To the same class, belongs a judicious analysis which the author has given of Butler’s ‘ *Analogy of Religion, natural and revealed, to the Constitution and Course of Nature.*’



The system of Christian theology which our author maintains, is that of Unitarianism; the tenets of which he vindicates in a distinct essay, under the three general heads of arguments deduced from reason, scripture, and antiquity. He maintains the doctrine of the Trinity to be in its own nature incapable of proof, and that of the inferior divinity of Christ, to be wholly irrational: the general tenour of scripture, he asserts, to be not only unfavourable to, but absolutely inconsistent with, these doctrines: and he derives their origin from the Platonic system of philosophy, almost universally prevalent at the commencement of the Christian æra. The celebrated system of divine emanations, from the earliest antiquity received in the east, and afterwards adopted by Plato, and from him by Philo and the Alexandrian Platonists, is here said to have given rise, first to the Gnostic heresies, and afterwards to the opinions entertained by the Christian fathers concerning Jesus Christ as the divine Logos. Many express passages are quoted from the Christian writers of the second, third, and fourth centuries, to prove that the Christian world was at first, in general, unitarian, and that the introduction of trinitarian opinions was strenuously opposed, both by the illiterate multitude, and by many intelligent and learned Christians.

The essayist's opinions on the subjects of free enquiry, church authority, and toleration, are fully expressed in an essay containing animadversions on the declaration of Pere la Courayer, a dignitary of the Gallican church; in another on ecclesiastical establishments; and in a third, entitled, Observations on the Test Laws.

The essay on ecclesiastical establishments, admits their expediency and utility, and their perfect consistence with a due regard to the authority of Christ as supreme head of the church; asserts the right and duty of magistrates to interfere in religious concerns; maintains the power of annexing privileges and immunities to the public profession of that religion which the magistrate conceives to be most agreeable to truth, and best calculated to advance the general interests of the community; pronounces this to be clearly and necessarily included in the very definition of the magisterial office, whose nature and essence is to promote the general happiness by all such means as are not inconsistent with any natural or indefeasible rights; argues, that it is as reasonable to make public provision for diffusing and perpetuating the knowledge and belief of our holy religion, as to provide for teaching the system of Locke or Newton in our schools or colleges; acknowledges the excellence of the English liturgy in its general structure and radical principles, notwithstanding the inconsistency of some of its speculative *dogmata*, both with scripture and reason; and apologizes for the subscribing clergy, on the ground, that  
subscription,

subscription, with the latitude of interpretation which is now allowed by the imposers, does not, in a moral and philosophical sense, imply a violation of truth.

The essay on the Test Laws, contains a manly and spirited reply to a pamphlet, entitled, 'A Review of the Case of the Protestant Dissenters,' ascribed by our author to the present bishop of St. David's. From this essay, we shall select the following remarks on the political character of the dissenters.

P. 539. 'Let the religious opinions of the dissenters, however, be what they may, I cannot conceive that it is either the province or the policy of the magistrate to interest himself in these theological discussions. The only thing which it concerns him to know, is, whether they yield a willing and cheerful obedience to his authority. For, if they do, there can be no good political reason for divesting them of any of the privileges or immunities of good citizens; and they may be doubtless safely admitted to a participation of those subordinate powers which are necessary to the due and regular administration of the supreme authority. The state, it is true, takes under its more immediate protection, that form of religion which it deems best adapted to the general circumstances of the community; but a right to impose this form upon the meanest member of that community, it does not, and cannot possess: It allows, therefore, or ought to allow, the most unlimited right of dissenting from it, and of declaring the grounds and reasons of that dissent: and to inflict penalties upon the exercise of an acknowledged right, is surely in the view of reason most absurd and monstrous. The authority of the state cannot be endangered, if no attempts are made, or meditated, to effect a change in the established religion by violent means. If such attempts are made, those who engage in them are, and ought to be, amenable to the laws: If, on the other hand, by the influence of reason and argument only, the majority of the nation are convinced that the established religion is either wholly, or in part, erroneous, the governing power of the state is at liberty, and ought doubtless to make such alterations as discretion shall dictate, and the more advanced state of knowledge shall appear to require. And if any individuals should even imagine that the magistrate exceeds the proper limits of his province in establishing *any* religion in the state, those very individuals may be as good subjects as any in the community, excepting they also fancy that it is incumbent upon them, not by reasoning, but by violence, to rectify the mistake of the magistrate, and to subvert that establishment by force, which the magistrate is, in these circumstances, not only authorized, but under an obligation to defend by force. We see, in fact, from the uniform conduct of the dissenters for more than a century past, that these abstract speculations, so far from being dangerous to the state, are perfectly consistent with the most undeviating fidelity to the state—nay, with a passionate zeal and attachment to it. And it is very remarkable, and a striking proof of the truth of these assertions, that for many years subsequent to the revolution, the protestant dissenters, who are, by their enemies, most absurdly and

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injuriously

injuriously represented as partially disaffected to the constitution, because they exercise, in dissenting from the church, one of those rights with which they are invested by the constitution, were, of all the different classes of citizens, the most firmly and zealously attached to the new settlement: And that on the contrary, a great majority of the sons of that church, which, in these times, presumes to charge the dissenters with disloyalty, were, of all the subjects of the state, the most dangerous, seditious, and disloyal. "The oath of allegiance," as the right reverend historian of his own times tells us, "was taken by many, particularly amongst the clergy, to the great reproach of their profession, in a sense grossly equivocal. For, regarding the deposed monarch as still their king *de jure*, they satisfied their conscience with a submission to the king and queen, as usurpers, during their usurpation. So far had they entangled themselves by their strange assertions of the divine right of monarchy, and the absolute unlawfulness of resistance." The spirit of the church, in a political view, differs indeed most essentially from the spirit of the constitution, or rather, it is diametrically opposite to it. For the existence of its legislative powers, it is dependent entirely upon the crown, which, by virtue of its supremacy, has wisely suspended, or rather annihilated the exercise of them. Its executive powers are subject to regular superintendency or controul, and are liable therefore to the most flagrant negligence or abuse: and its judicial powers are universally execrated, as dark, oppressive, and despotic. The church presumptuously claims, indeed, to be *an ally* of the state, as if it were a co-ordinate or independent power: and talks of the two-fold nature of the constitution, as if the act of Toleration was not as much a part of the constitution as the act of Uniformity. But the church is, in a civil view, the mere creation of the state, which supports what it originally formed, not as an ally, which is only a softer term for a rival to itself, but as a mere human institution, established for the purpose of instructing the people in the principles of morality and religion. And I acknowledge with pleasure, that the Anglican church, with all its imperfections, is, in many respects, well calculated to effect this great and salutary purpose—that vast multitudes of pious and excellent Christians have lived and died in its communion—that very many able, learned, and zealous advocates and defenders of our holy faith, have adorned its most elevated stations, and have rendered its name truly illustrious. And if it is disgraced by the conduct and sentiments of a Laud, a Sacheverel, or a Horseley; I recollect also with pride and exultation, that it has produced a Tillotson, a Hoadley, and a Watson.

We must add our author's reply to the argument, that the dissenters suffer no real grievance from the Test laws. P. 562.

'No grievance?—What! is it no grievance to be excluded by law from all offices of trust, emolument and authority? No—for the law also exempts the complainants from offices of burden; and bishop Horseley will undertake to demonstrate mathematically, that "as equal forces acting in opposite directions destroy each other's separate effects, the immunity on the one hand compensates



fates the inability on the other; and the total effect of the Test laws upon the body of dissenters, is neither grievance, nor advantage. And where no grievance hath taken place, no relief can be afforded;” and thus, in asking relief, the dissenters stand plainly convicted of the absurdity charged upon them by the bishop. Upon the same principles also, I presume, if the present state of things were reversed, and the members of the establishment were excluded by law from all public offices of emolument and authority, and dissenters alone deemed qualified to fill the vacant offices, with the offices of burden annexed to them, his lordship would strenuously maintain, that the establishment would lose nothing, and the dissenters would gain nothing by this alteration;—“for as equal forces acting in opposite directions destroy each other’s separate effects,” the total effect of the change, as his lordship would no doubt be able perfectly to satisfy his friends on the loss of their places, would be neither grievance nor advantage.’

In the walk of criticism, are two essays, the one on Epic poetry; the other on Dramatic poetry. The first contains a concise summary of Aristotle’s doctrine relative to the epopee, with a strenuous assertion of its perfection, and general strictures on the principal epic poems. The second, in like manner, gives a brief view of the Stagyrte’s rules respecting dramatic composition, with several remarks to ascertain those properties of dramatic composition which constitute its supreme beauty and excellence. From this part of the volume before us, we shall extract the following remarks on the passions proper to be excited in tragedy. P. 315.

‘Though pity and terror must ever be considered as the grand movements of tragic action, I do not comprehend the necessity or propriety of the absolute exclusion of all other passions. When a virtuous man is plunged into the depths of misfortune, the passion of pity is doubtless excited; and that pity is combined, if not with terror, at least with that sublime species of admiration, which may serve as a very proper ground-work for tragedy, and which may be made subservient to the noblest moral purposes. The death of Socrates, for instance, would be a very proper subject for the drama; and if disgust, as Aristotle affirms, be in fact excited by a catastrophe of this nature, it must be owing to a radical defect of art or genius in the poet. For a virtuous man, as Seneca observes, nobly struggling with misfortune, is a spectacle which even the gods may regard with pleasure. Also, if a man of profligate or abandoned character should be represented as falling from happiness to misery, though neither pity, nor perhaps terror, would be excited, yet might the mind be inflamed, by a train of awful and well-imagined incidents, with that abhorrence of moral depravity, and that indignation against it, which should in an equal or superior degree, effect the purposes which the great critic is so laudably solicitous to accomplish. Who can contemplate the characters of a Zanga, or an Iago, for instance, or of the royal sisters Goneril and Regan, and the direful consequences of such atrocious guilt, as it affects the guilty themselves, without feeling their

their passions *purified* by the conflict of those emotions which such a view must inevitably and mechanically excite? Though, with respect to catastrophes of this nature, it cannot be denied, that

“ The judgment of the heavens, which makes us tremble,  
“ Touches us not with pity.”

It must indeed be acknowledged diametrically opposite to the design of tragedy to exhibit a wicked man as rising through misery or misfortune to happiness; for such a representation has certainly no tendency to excite any virtuous feeling, or to accomplish any moral purpose. Nor do I recollect any drama founded on a plan so obviously exceptionable. Upon the whole, however, it may perhaps be justly admitted, that the design of the drama is most effectually answered, and the passions of pity and terror, which are the great characteristics of tragedy, most powerfully excited, by exhibiting a character, in which, though virtue predominate, there is a great mixture of imperfection, suffering under the effects of his own error or imprudence. In cases of this description, the sympathetic feelings are peculiarly strong and vivid; and we are most powerfully impressed with the idea of the danger to be apprehended from the supine or active indulgence of those culpable errors, or personal failings, which are productive of such fatal effects.

The author has diversified this miscellany by introducing judicious historical sketches of the reigns and characters of James II. William III. and Queen Anne. Lastly, under the head of politics, he has introduced ‘ Considerations on the government of India,’ in which he makes several strictures on the two bills for the better government of India, by Mr. Fox and Mr. Pitt; ‘ Observations on the constitutional establishment of a Regency,’ the design of which is, to establish the legality and expediency of recognizing the immediate successor to the crown as regent during the incapacity of the sovereign; and ‘ Reflections upon the French Revolution;’ in which, after a brief survey of the rise and progress of this great event, Mr. Burke’s celebrated Reflections are animadverted upon with equal judgment and spirit. Of this essay, which would afford many interesting extracts, we must content ourselves with quoting the following short specimen. P. 480.

‘ The National Assembly have now nearly accomplished their original plan, for what they justly stile the renovation of the monarchy. And Mr. Burke is absurd enough to be not only extremely sorry, but extremely angry, that the French nation has not thought proper to adopt the English constitution as the model of their new form of government. It appears to me, I acknowledge, for the reasons I have stated, that the National Assembly judged erroneously in deviating, in some important points, from the maxims of the English constitution. But it never entered into my imagination, that it was reasonable, or *decorous*, to borrow a favourite term of Mr. Burke, to insult them for thus exercising their own discretion, where their own interests only were concerned, by a declaration penned certainly when the moon was in her altitudes,

altitudes, "That all the sophisters and constitution-mongers of France could not produce any thing better adapted to preserve a rational and manly freedom, than the course we have pursued—that their extravagant and presumptuous speculations have reduced them to a state truly despicable—that the pettifogging attornies, obscure curates, and country clowns, of whom the National Assembly is composed, had established a litigious constitution, in the hope of coming in for a share of the spoils in a general scramble—that the union of orders in the Assembly completed that momentum of ignorance, rashness, presumption, and lust of plunder, which nothing has been able to resist—that every landmark of the country was done away in favour of a geometrical and arithmetical constitution—that all orders, ranks, and distinctions, were confounded, that a barbarous and senseless government, a monster of a constitution, might be formed out of universal anarchy, joined to national bankruptcy—that the National Assembly is a profane burlesque, and abominable perversion of that sacred institute,—that their power is like that of the evil principle, only to subvert and destroy—that it has not even the aspect and physiognomy of a grave legislative body—" *nec color imperii, nec frons erat ulla senatus*"—that their liberty, in fine, is illiberal, and vulgar; their science, presumptuous ignorance; their humanity, savage and brutal."—"We, however," as Mr. Burke affirms, "have not lost the generosity and dignity of thinking of the 14th century. Helvetius has made no progress amongst us. We have made no discoveries; and we think no discoveries are to be made either in morality or government. We are men of untaught feelings; and instead of casting away our old prejudices, we cherish them, and cherish them because they are prejudices." And no wonder, for he tells us, that "prejudice engages the mind in a steady course of wisdom and virtue—though, in these points, he adds, Those who to stile themselves the *enlightened*, most essentially differ from the majority of the nation." And surely if the French nation happens to agree in sentiment with the *enlightened* among the English, and to entertain somewhat lower ideas of the value of old prejudices, and consequently less predilection for them than Mr. Burke, and other zealous sticklers for the dignity of thinking of the 14th century; it cannot be denied, that they have as just pretensions to judge for themselves, in all the contested and complex concerns of morality and government, as the English. I know not what obligation the French are under to make the revolution of 1688, in England, the standard of reformation in France in 1790, or indeed to pay any sort of attention to it any farther than they themselves deem expedient. And I will venture to add, that in the opinion of the *enlightened*, it is difficult to conceive how a man, swelling with ideas of his own importance, can render himself more ridiculous, than by arraigning, with a magisterial air, and in passionate and abusive language, the public transactions of a foreign country, with which he has no concern; and the government of which will be just as much influenced by his frantic ravings, as the majestic orb of night moving in cloudless splendour by the envious howlings of the wolf, or the ominous hootings of the



the screech-owl. Who is Mr. Burke? and what are the transcendent qualifications and endowments which entitle him to hold in contempt, the collective wisdom of an illustrious assembly, who, possessing the unlimited confidence of a great and generous nation, are employing their arduous and unremitting efforts in the construction of a permanent fabric of liberty, such as shall constitute the pride and the happiness of unborn and countless generations, regardless of the wretched and impotent attacks of an insignificant and insolent individual, "who struts and frets his hour upon the stage, and then is seen no more?" To those who are not acquainted with the peculiar cast of Mr. Burke's political character and conduct it must appear strange, that, in one of his famous parliamentary harangues during the American war, he should declare, "That he did not know the method of drawing up an indictment against a whole people—that he could not insult and ridicule the feelings of millions of his fellow creatures; that he was not *ripe* to pass sentence on the gravest public bodies, entrusted with magistracies of great authority and dignity, and charged with the safety of their fellow-citizens on the same title with himself—that he really thought, for a wise man, this was not judicious; for a sober man, not decent; for a mind tinged with humanity, not mild or merciful." These were the sentiments of Mr. Burke, it seems, in his unripe years—"when he was green in judgment." But however modest or diffident he might once be, it is manifest that he is now *ripe* for passing sentence on a whole nation, without judgment, without decency, and without mercy.

We must now take our leave of this interesting volume, but not without recommending it to public attention, as a work which is the evident result of natural good sense, cultivated by extensive reading, improved by close reflection, and regulated in its exertions by a candid and liberal spirit. We understand that the author is Mr. Belsham, of Bedford.

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ART. IV. *Six Letters on Intolerance: including ancient and modern Nations, and different Religions and Sects.* 8vo. 550 pages. pr. 6s. in boards. Dilly. 1791.

EXPERIENCE is man's best preceptor. It is the power of reviewing past times, and comparing them with the present, which chiefly renders human nature capable of improvement. And it may, perhaps, be imputed to the neglect of this power, more than to any other cause, that mankind have not made more rapid advances in wisdom and happiness. In the infancy of the world it was to be expected, that many erroneous opinions would be formed, that many weak prejudices would be imbibed, and that many absurd and pernicious practices would be introduced. But the experience of their mischievous effects would, sooner or later, correct these mistakes, and lead men into a way of thinking and acting, more worthy the mature age of rational beings.

Many

Many facts might be adduced in confirmation of the truth of this remark : but none is more striking, than the change which experience has introduced in the general opinion on the subject of religious persecution. Formerly it was universally considered as a part of the duty of the civil magistrate, not only to prescribe public formularies of religion, but to defend them by penal sanctions : and the consequences, for a long series of ages, were, the subjection of many innocent and deserving persons to cruel severities, and the prevalence of religious contentions exceedingly injurious to the peace and prosperity of communities. The experience of these evils has, however, at length wrought a *general* conviction of the impolicy of all compulsory interference of civil authority in matters of religion.

To make this general conviction *universal*, and consequently to banish from the earth the hateful dæmon, superstition, nothing further can be necessary, than that men should be universally apprized of the mischiefs which naturally, and inevitably arise from intolerance. In this view, the enquiry pursued in these letters is highly important, and the facts, which they exhibit, demand particular attention.

The *first* letter, which discusses at large, and with extensive information and great ability, the subject of the repeal of the Corporation and Test Acts, has been already before the public\*. The *second* letter pursues the same subject, with the design of ascertaining the reasons why the proposed repeal was rejected by so great a majority in the House of Commons. The writer then proceeds, in the subsequent letters, to examine the more general question, whether toleration in religion was ever a prevailing principle among the rulers of nations. On this question he supports the *negative* by a long induction of facts, accompanied with much judicious reasoning.

In the *third* letter it is maintained, that the ancient Persians, Egyptians, Hebrews, Athenians and Romans were, with respect to religion, intolerant. The particulars here detailed, and commented upon, are too numerous to be comprized in an analysis ; but the letter will amply repay the trouble of an entire and attentive perusal. The following remarks on the Roman law of the Twelve Tables with regard to religion, and on the nature of the indulgence allowed in Rome to the private worship of tutelary divinities, we extract as an example of the good sense, and extensive reading, discovered in these letters.

\* P. 295. The law respecting religion was drawn in the following words : " Apart let no one have new gods.—Those of strangers, let no one worship *privately*, unless they be *publicly* allowed." No words can be more precise to prohibit the private exercise of a religion not warranted by the state. As this law was never

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\* See Review, vol. vi. p. 222.

repealed, I do not see on what authority authors have asserted, that at Rome every family was left to worship in its own way.

\* When authority was given to the Patricians to form a body of laws, it was on this express condition, that the *Lex Icilia*, which related to the creation, sacred character, and privileges of the office of tribunes, and other *sacred laws*, should not be touched. Most of the sacred laws (*Leges Sacratæ*) here referred to, concerned religious ceremonies, established during the regal government; and the meaning of this term was, that the violators of such laws were *devoted* to some Deity; doomed for that reason to destruction, and might be put to death by the first person they met.

\* Private chapels, containing the household gods left by pious ancestors, and those which their descendants had added, are mentioned as proofs of the liberty of choice allowed to every family in matters of religion; and a law of the Twelve Tables, directing sacrifices to be regularly made to these household gods, is quoted as a legal sanction of such private worship.

\* But as the same code of laws positively enacted, that no alien god should be adored either publicly or privately, unless admitted by the state, we may be assured (except you will suppose a palpable contradiction) that the religious respect paid to tutelary deities was not of a kind to give umbrage to the national establishment.

\* This will be put beyond a doubt, if we consider their nature. Critics and antiquarians are agreed, that the Larian deities were two demons or *genii*, who were attached to every man at his birth.

\* The *genii* were inferior to gods of the country. In their number we ought to place the *Deæ Matres*, called in inscriptions *Matres, Hæræ, Dominæ*, who were both able and willing to load their votaries with benefits; to procure for them happiness, health, and long life, signified by emblematical figures, the cornucopiæ, the serpent, and the lotus; and for such protection it was held a duty to invoke them with prayer, and to honour them with sacrifices.

\* As for the *Penates*, they were generally statues of ancestors, particularly those who had signalized themselves by some martial deed, or actions of beneficence, and were supposed after consecration, to be animated by their shades. The tutelary gods, *Dii Domestici, Dii Penetrales*, were kept in the *penetralia* of the dwelling, being the sanctuaries or chapels of private families, covered with dog-skins, and near them were carefully placed the figures of dogs and burning lamps; and in the vestibules of great houses an altar was erected for private use.

\* A dog-skin was the distinctive mark of good *genii*, as the wolf-skin was the covering and emblem of those which were considered evil *genii*.

\* The *Teraphim* of Chaldea were supposed, by the means of incantation and magic, to be animated by *genii* and demons, who were propitious to the possessors of them.

\* The Phrygian and Roman household gods were originally amulets and spells, and the custom was adopted from Etruria, whence



whence Rome learnt her mystic rites. For, the Etrurians undoubtedly had them long before the Romans were a nation, and to the Etrurians they may be traced from an eastern parentage.

‘ The Penates, supposed to be brought by Æneas from Troy, were in every respect charms, and placed in a temple to preserve the city; for there can be little doubt but the pretended protection, even in a Roman’s idea, ended with the possession. The Romans afterwards refined upon the subject, and often chose for their patron gods, deities of a higher rank. The favourite household divinity of Cicero was a statue of Minerva, which, on his being sentenced to banishment, he placed in the capitol. Others chose Jupiter, Juno, or any other god (*Majorum Gentium*) according to their fancy, and put their persons and property under the immediate safeguard of such consecrated statues.

‘ The *Numen* of a powerful Deity, supposed to be actually present in the statue after consecration, and affording its protection, ought in reason to have superseded that of inferior agents, such as genii and demons. The circumstance, however, of these keeping their ground at the same time, shews that the rooted and hereditary attachment of a Roman to his household gods, was founded on something which he never could have explained, and which certainly had its origin in very high antiquity.

‘ The emperor Nero had among his household gods the favourite statue of a boy, to which he sacrificed three times a day.

‘ L. Vitellius, father of the emperor, placed among his lares golden statues of Narcissus and Pallas; very different, but consonant with the temper of one, who respected no princes who were not the best and worthiest (*optimos et electos*) and no men who had not the purest souls (*animas sanctiores*). The emperor Alexander Severus had in his private oratory the figures of Orpheus, Abraham, Apollonius, and Christ; and in a second chapel had the images of Cicero and Virgil.

‘ Seutonius gave to the emperor Nerva an infant Augustus, which that prince placed among his chamber gods.

‘ Now, I maintain, that let the consecration of statues be what it may, whether it partook of mystic rites, or of religious ceremonies, or was a mixture of both, yet there was nothing that clashed with the foundation of the popular religion, or seemed to abate in the least from a Roman’s supplication and thanksgiving, which by inclination and by law he offered to the gods of his country.

‘ Cicero’s comment upon the law is decisive, that there was no clashing between the authorised system of tutelary deities and the established worship; and that the principal thing to be guarded against in his opinion, was an abuse of that system, and to prevent innovations in religion through its channel. “For each man to have his gods in peculiar, whether new or strange gods, without public allowance, tends to defeat and confound all religion, and introduce clandestine worship.”

‘ When, therefore, a man, after adoption, passed “*in gentem et sacra personæ adoptantis*,” or a woman married by the ceremony of eating with the bridegroom a wheaten loaf (*confarreatio*) acquired a participation *sacrorum* of her husband, we are not to understand,

understand, that every family had a separate religion, but only peculiar tutelary deities (*Deos præstitos*, or *Præfides Hospitalitatis, Mensæ et Cubilis*), under whose guardian care the family was placed, and whose consecration did not confer upon them any dignity, or create a religious respect contrary to law.

‘The toleration of the Roman laws in point of religion was inferred from this, that it was declared to belong more to the gods than to men, to resent any affront offered to their temples. Nevertheless, when we come to consider accurately the preamble of the law of the Twelve Tables, where this sentiment is introduced; and when we reflect, that although, in public, certain forms were required and rigidly followed, yet to the non-observance of them no penalty was annexed; we shall not be led to suppose, because the Romans considered the national gods the avengers of any neglect of the public worship, that the state did permit every individual to introduce new and strange gods whenever he pleased.

‘Without leave from the senate, no strange gods could become the objects of national worship.’

With equal erudition and judgment our author goes on to describe and account for the conduct of the Roman emperors towards the Jews and Christians, and to reconcile the indulgence which was granted to freedom of enquiry with the intolerance which prevailed with respect to the public forms of religion.

In the *fourth* letter it is enquired, how far bodies of men were permitted by the Romans to assemble, for the adoration of new and strange gods with unusual ceremonies. The writer allows, that strangers worshipped their own gods clandestinely and by connivance, but denies that this worship was performed with a legal licence from the magistrate. He maintains that under the emperors the fundamental law of the Twelve Tables concerning religion remained in force; and relates, that Augustus was dissuaded by Mecenas from allowing any toleration in religion, and passed a law, which obliged all senators, before they took their places, to *qualify*, that is, to offer frankincense and wine upon the altar of the god in whose temple they met: a ceremony which could not be evaded, since the Roman senate always assembled in some consecrated place. The degree of intolerance under the emperors, he refers to the caprice of the ruling powers, which was superior to all law. That the treatment of foreign religions depended altogether on this circumstance, is concluded from the different usage which Jews, Christians, and Egyptians met with under different princes: but it is added, that, since by far the majority were persecutors, and among these the emperors most celebrated for a strict observance of the law, the fair conclusion is, that the spirit of the government was intolerant. This remark is confirmed by a full enumeration of facts. The result of our author’s enquiries concerning the state of toleration among the Romans,

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compared

compared with the subsequent intolerance of the Christians, is as follows. P. 417.

‘ It appears, that the Grecian and Roman states thought themselves authorised to require an occasional conformity to the national religion, from principles of policy. The Christian emperors had no other motive but their bigotry and zeal; whereas the wisest men of Greece and Rome conformed to paganism, as an engine of state, without being believers of it; but would have submitted with reluctance to a dogmatical clergy, who, without consulting the civil magistrate, set up arbitrary modes of faith; and, as if inspired by God, made their human and absurd decrees of equal validity with the sacred oracles themselves.

“ It cannot be doubted but the votaries of the established superstition of antiquity were as numerous in every state as those of the modern religion are at present. Its influence was as universal, though not so great; as many people gave their assent to it, though that assent was not seemingly so strong, precise, and affirmative.”

‘ The principal men in the republic of Rome exercised the offices of pontiff and augur, and thereby retained in their hands a superintendency over a matter that hath such a powerful sway over the human mind. By blending together the civil and ecclesiastical jurisdictions, all competition between such rival powers was totally prevented; the distinction between laic and priest was not known; and a religious establishment was supported at a very moderate expence.

‘ There were no articles of faith,—no disqualifying acts, in support of peculiar modes of thinking, and forms of prayer,—no spiritual courts,—no ecclesiastical censures,—no *rabbia papale*,—no *odium theologicum*.—Still, it is a common error to suppose, that the Grecian and Roman commonwealths were not averse to innovators, because the mischiefs and terrors of persecution, in their most memorable instances, bore no proportion to the cruelties and bloodshed since by Christian priests.’

The *fifth* letter follows the course of Christian intolerance and persecution, from its rise under Constantine to the institution of the court of inquisition. The *sixth*, reviews the persecutions of the Jews and Moors in Spain, of the Jews in England, and of Christian heretics in every part of the Christian world; and concludes with judicious remarks on the present state of Europe with respect to toleration.

To express the general result of our author’s reflections on toleration, he quotes the following passage from a speech of count Clermont Tonnere, delivered in the National Assembly of France. P. 255.

‘ There is no medium,’ said one of the leading members of the National Assembly, on the motion for admitting non-catholics; “ either admit a national religion, subject all your laws to it, arm it with the temporal sword, banish from your society all those who profess a different form of worship, or else admit each  
man



man to enjoy his religious opinion, and do not exclude from public trusts those who make use of that permission. This will be justice and reason. Consult still further the page of political science; it will tell you, attach men to the law. But in order to this, *abstract from the law what divides men without any good to society.* It will tell you, prevent a party spirit; but if you oppress men's consciences, the oppressed will form a party, and their spirit will every day grow stronger. In a word, political science will tell you, extinguish animosities. Animosity is the natural situation of the oppressor and the oppressed. *A system of toleration attended with humiliating distinctions, is so vicious in itself, that the man who is forced to tolerate, is as much dissatisfied with the law, as he who obtains such imperfect toleration."*

'When violence on the one side, and alarms on the other, are subdued, Great Britain,' says our author, 'will adopt a similar policy.' We wish, for the sake of public peace and prosperity, that this prediction may be speedily fulfilled.

We learn from the preface, that the author (Sir George Colebrooke, Bart.) purposes to publish a *second* volume, chiefly respecting the *present state* of intolerance and persecution in Europe.

M. D.

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ART. V. *Journal kept in the Isle of Man, giving an Account of the Wind and Weather, and daily Occurrences, for upwards of eleven Months: with Observations on the Soil, Clime, and natural Productions of that Island. Also Antiquities of various Kinds, now extant there: a Trait of the Manners and Customs both general and peculiar of the Inhabitants: an Account of their Harbours; great Usefulness of Douglas Harbour; Neglect and Want of Repairs; Description of their noble Herring Fishery, &c. together with a large Appendix; containing an Account of the ancient Forms of Government, and mild Administration of Justice, under the noble House of Stanley; with Transcripts and Extracts from the ancient Statute Books of the Isle: together with explanatory Notes and Observations.* By Richard Townley, Esq. 2 vols. 8vo. 645 p. price 10s. boards. Whitehaven, Ware; London, Cadell. 1791.

THE Isle of Man, as we are told, enjoyed a continued state of tranquillity, and a large portion of civil and religious liberty, at a time when all the powerful states of Europe were groaning under the oppressions of either secular or ecclesiastical tyrants. For these blessings the inhabitants were, no doubt, greatly indebted to their local situation, to the mild government of the house of Stanley, and perhaps too, although it is not hinted by our author—their poverty and their insignificance shielded them from tyranny and peculation.

This island, like all other countries, has its historians, who have traced its government up to the earliest ages of antiquity, and had recourse to fable for the embellishment of their annals.

From

From a manuscript entitled, 'The supposed true Chronicle of the Isle of Man,' we learn, that 'Mananan Macler was the first man that had Man, or was over-ruler of Man; and the land was named after him; and he reigned many years, and was a paynim, and kept by necromancie the land of Man under Mists; and if he dreaded any enemies, he would make one man to seem an hundred, by his art magic.' St. Patrick, however, would not permit this *paynim*, and necromancer, to remain in quiet possession of this island, he therefore 'disturbed him, the said Mananan, and put in Christian folkes into the said land, and left a bishop to govern all and keep it; and so from bishop to bishop, they did keep it for many years.' We are told, that a son of the king of Denmark, called Orrye, conquered these *Christian folkes*, and was succeeded by twelve kings of the same name. The last of these dying without male issue, his daughter Mary became queen of Man, but she was dispossessed by Alexander, king of Scotland, and fled to Edward I. king of England, to whom she complained of this violence and injustice, but her majesty happened unfortunately to die soon after. Edward II. bestowed the earldom of Cornwall, and the lordship of Man, on Pierce Gavestone. Edward Bruce reconquered the island in 1308, and it was bestowed by his brother Robert, king of Scots, upon Randle, earl of Murray, in the course of the same year. In the eighth of Edward III. William Montague, earl of Salisbury, having taken possession of it with an armed force, the sovereignty was bestowed by his majesty upon the victorious earl, and he was crowned king of Man, A. D. 1344. This little territory was sold, in the 17th year of Richard II. to William Scrope, earl of Wiltshire, and treasurer of England, who was afterwards executed by order of Henry, duke of Lancaster, in 1398. Henry IV. presented it, at his coronation, to Henry Percy, earl of Northumberland, and his heirs: he forfeited it however for treason, in 1403; it was then given to Sir John Stanley, knight, lieutenant of Ireland, whose son was created earl of Derby, and in whose family it remained until the death of James, earl of Derby, lord Stanley, Strange and Man, in 1735-6. It then devolved, in failure of issue, on James Murray, duke of Athole, son and heir of John duke of Athole, son and heir of John marquis of Athole, by the lady Amelia Sophia, his wife, daughter of James, lord Strange, the seventh earl of Derby. Within these few years the Athole family have resigned all right and title to this *little kingdom*, in consequence of a valuable consideration, and the *crown of Man* is once more reannexed to the crown of England.

Mr. Townley sailed from Whitehaven on the 5th of May, 1789: the packet boat being becalmed during the evening, he enjoyed some fine moon-light views of the surrounding coun-

try, the lofty shore towards St. Bee's head, and the more humble one towards Bootle and Millam. On the succeeding morning, the craggy Cumbrian mountains, and the steep sides of Borrow-dale Pike, checkered with *snow-ribs*, presented a landscape of another kind. The want of a breeze, however, began to alarm the passengers, as their *sea-store* was nearly exhausted; but they had the good fortune to catch some whittings and a noble red mullet of three pounds weight. At length, by the reflux of the tide, they were carried into Douglas harbour, and landed by a pilot boat: our author, happy at being again on *terra firma*, immediately repaired to the Liverpool coffee-house, where he regaled himself on a fine cod's head of the rock kind, and some excellent porter.

After paying a visit next day to Mr. Heywood, many years *deemster*, or first judicial magistrate of the island, he walked to the new church, a handsome building, furnished with a good organ, and situate upon a fine eminence that commands a charming prospect of the harbour, the bay, and the lofty promontory that bounds it to the south, called *Douglas Head*. The Dissenters and Methodists have also places of worship in the neighbourhood.

A tax is laid on all the dogs kept in this island; this consists of six shillings, *Manks money*, or five shillings and sixpence English; which is levied upon the proprietor of every greyhound, pointer, or springing spaniel; three shillings on every hound, and sixpence upon every other dog; a pack of hounds paying according to the number it consists of, at three shillings a head. 'This *sensible annual* tax is entirely appropriated towards the repair of the roads; and being aided by a moderate portion of statute duty, as well as a share of the tax on publicans, takes away the necessity of turnpike tolls, and all other impositions; so that persons may travel safely, pleasantly, and expeditiously too, without paying so *grievously* for those qualifications, as we do, in almost every part of England.'

Being desirous to see the south side of the island, our author set out in company with a friend, and walked through Kirk Santon, on purpose to enjoy the humours of a *Manks fair*. Castletown, the capital of the island, is a neat clean town, well paved, and tolerably well built, but it is not so large as Douglas by one third. The castle stands in the middle of the place; there is a handsome opening behind it, terminated by a neat chapel, which forms one side of a small quadrangle, that serves both for a market place and a parade for the troops in the barracks, now consisting of two companies of soldiers. Another company is cantoned in the island to assist the custom-house officers against the smugglers, who still hover about the island, although all illicit trade has declined considerably, and been almost annihilated, since government has acquired the management



ment of the port duties. On the north side of a small beautiful bay, on the shore of which the capital is situate, a bastard marble, of a very dark colour, but intersected with lines of white spar, is found in great plenty; and about a mile and a quarter north-west of the town, is a quarry of exceeding fine black marble: the noble flight of steps at St. Paul's, London, were dug from it; being a present from the bishop to the dean and chapter of that noble cathedral.

Some of the farm houses are tolerably good; but those belonging to the lower class of peasantry are miserably wretched. The walls, which do not exceed seven feet in height, are sometimes constructed of rough unhewn stones, but more generally of *fods*; the roofs are thatched, and have their thin covering so slightly and inartificially laid on, that the inhabitants are under the necessity of securing it by means of a number of straw ropes, fastened by pegs, driven into the tottering building. These give a general air of poverty to the island; and the want of timber trees, coppice-wood, and even quick hedges, afford the stranger no very high idea of its fertility.

The labouring people are of a lazy, indolent disposition; and when aroused by necessity from the bed of sloth, evince the most visible reluctance to labour. It is allowed, however, that during the herring season, they engage in that fishery with great industry and alacrity. 'There are not less than 400 prodigious fine boats (belonging to the people of the isle) that are engaged in that business. These boats are manned with stout hands, from five to seven or eight in a boat. The gains from the fishery are sometimes enormous; but in some *untoward* seasons very trifling; hardly paying the charges of fitting out; yet in this, as in all other lotteries, the flattering hope of gaining a considerable prize buoys up their spirits, and induces them most *freely* to hazard both life and property in their only *favourite* pursuit. As soon as the season is entirely over, they retire to their respective homes, to enjoy the fruits of their toil; and indulge themselves (with the most unbounded latitude) in the only pleasures of life which they think worthy of attaining (by the sweat of the brow) intemperance, sleep, and indolence. In the torpid state arising from such indulgencies, they are sure to continue as long as there are any remains of their earnings; till these are *entirely* exhausted, it is in vain to solicit numbers of them, to the most easy, or the most necessary kinds of labour: frequently refusing (according to credible information) their aid in getting in the fruits of the ground, even in a ticklish harvest-time.'

There is, however, one class of people, who are allowed by our author to be particularly industrious during the whole year; these are the attornies; for he thinks that the observation of judge Jefferies, in regard to the county of Norfolk, is pecu-

liarily applicable to the island of Man, viz. 'that God Almighty had not only shewn his wisdom, but his providential goodness too, by stocking it with the only creatures that could possibly thrive in it; attornies and rabbits, animals that bite close and sharp.' Law-suits are, in a manner, entailed upon estates, and are said to descend with them in a kind of hereditary succession. We are also sorry to understand, that 'the insolence of office' is often apparent in the conduct of the petty judicial officers; and that the grossest abuse and oppression prevails in the ecclesiastical tribunals, so unjustly and improperly named there, as well as in England, *Courts Christian*.

As to antiquities, Mr. T. who seems to make this a favourite pursuit, discovered several ruins and inscriptions of a very remote date; many of them were Danish: and Mr. Thorkelin, professor of natural history and antiquities at Copenhagen, was then on a visit to Man, being sent expressly by his sovereign to discover and explain the monuments that marked the conquests, and recorded the exploits of his countrymen.

We should have been happy to have found an accurate account of the climate, but unfortunately Mr. Townley, in his journal, constantly compares it with that of Boulogne, where he had resided for some time. The inhabitants are in general exempted from diseases, except such as are brought on by intemperance. The small-pox, however, makes terrible ravages; and a malady, which our author somewhat quaintly terms, 'the grog consumption,' carries off a multitude of the *Manksmen*.

The markets abound with plenty of butcher's meat, which is sold at a reasonable price: and the bays of the island furnish a great variety of fish, of which we shall present the following catalogue: of the salmon tribe, the salmon *proper*, the bull-morm and the sprod, or sea trout: of the cod tribe, the grey cod, the red or rock cod, the whiting, pollock, and the haddock. Flat fish, ray turbot, soal, plaice, flook and flounder. Mulletts, red and grey; gurnets, red and grey; mackarel, herring, and herring-puit; sea carp, sea eel and conger; sea whittings: blofsin, and several other kinds, but not of much estimation for the table. Shell-fish, lobsters, crabs, prawns, scollops, razor fish, sea craw-fish, limpits, and oysters, of which there is a noble bank or bed, betwixt Laxey-bay and Maughold-head, extending above two miles in length.

We are told that the people, who are very superstitious, still retain the custom of *hunting the wren* on St. Stephen's day, and actually believe, that if they can catch or kill that poor little defenceless bird, before the rising of next morning's sun, they shall have a good herring fishery in the course of the ensuing season.

We have received a considerable share of entertainment from the perusal of this journal, and lament exceedingly, that Mr. Townley

Townley has not taken the pains to select and arrange his materials, which are well calculated for a history of the produce, trade, customs, and antiquities of the Isle of Man. s.

ART. VI. *Nouveau Voyage Dans Les Etats-Unies de L' Amerique Septentrionale, fait en 1788, par J. P. Brissot (Warville) Citoyen François.—Travels in the United States of North America.* By J. P. Brissot. 3 vols. 8vo. About 430 p. each. Paris. 1791.

M. BRISSOT emphatically styles himself citizen of France, and in his sensible animated preface he writes like an enlightened citizen of the world, whose zeal for liberty appears to arise from the purest moral principles, and most expansive humanity.

He tells us that the object of his voyage was not to search for antiquities or unknown plants, but to observe men who had just recovered their freedom. We, says he, addressing his compatriots, have also obtained our liberty, and have now only to learn of the Americans the art of preserving it:—and the secret will be found in their manners, or rather morals; for the Americans possess what we do not yet see the absolute necessity of acquiring, in order to settle liberty on a firm basis.

We rather give his sentiments than his words, and he proceeds to enforce them by many forcible arguments, and energetic expostulations: he particularly dwells on one favourite point; for believing reason to be the sure and simple foundation of morality, he, true to his motto \*, insists that a vicious private cannot be a good public character.

The first sixty pages contain a plan of observation, written by a friend, which we found tedious, though many pertinent remarks occur on the subject of travelling, that a friend must have found very useful. But advice of this kind should, we think, be couched in the most concise terms when offered to the public. Readers, in general, want to hear what a traveller has seen in the country mentioned in the title, and do not very patiently peruse a desultory verbose introduction, though Johnson, the celebrated *striker-off* of prefaces, may have sketched the plan the traveller *ought* to pursue. The question is not what a man *should* observe who wishes to collect information, and afford instruction by drawing judicious results from obvious comparisons, but what he has *actually* observed. If he has seen with his eyes, heard with his ears, and pondered every thing in his mind, the example would render precepts superfluous, if not impertinent; but should the hapless wight have fauntered along 'unknowing what he sought,' he has only employed a flourish-

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\* On peut conquérir la liberté, sans mœurs;  
On ne peut la conserver, sans mœurs.



ing pen to shew us that he was unfit for the task he undertook.

We shall now dismiss the preliminary part, and hasten to give a view of the work itself, properly so called.

Arrived at Boston, M. Brissot hails the land of liberty, independence, and equality; and, struck with the *coup d'œil* of the country and the people, he sketches a very interesting outline of both. But his enthusiastic eulogiums sometimes led us to conclude, that the colouring may have been heightened by an imagination warmed by contemplating a favourite subject when silently obliged to deplore the ravages of despotism. The objects that would naturally attract the attention of a man deeply impressed by the misery which he had observed and felt in a more civilized quarter of the world, if the artificial polish, that certain distinctions in society tend to give to the manners of the rich, deserve the name of civilization, are first noticed.

For instance, the universal toleration that fraternally unites different sects, and rubs off the rigid angles of presbyterian ferocity, without introducing that insipid urbanity, which smooths away all originality of character, and makes honour, the prime virtue in a monarchy, the ostentatious substitute for sincerity. The simplicity conspicuous in the manners of every class, particularly the innocent frankness that characterizes the American women, and the consequent *friendly* intercourse that subsists between the sexes, when gallantry and coquetry are equally out of the question, must have surprised a Frenchman, who could not instantly forget the sensual effeminacy of European manners. Indeed, there cannot be a clearer proof of the purity of morals, that still prevails in America, than the easy, unreserved behaviour of the women. Men and women mix together like social beings; and, respecting the marriage vow, mutually improve their understandings by discussing subjects that interest the whole race; whilst in Europe the conversations that pass between *gentlemen and ladies*, in general, consist of idle compliments and lively sallies;—the frothy food of vanity. He further observes that beggary, and all those hideous forms of wretchedness, generated by poverty, that tread on the very heels of grandeur, are not to be seen in the land of independence; and that domestic comfort appears on every side to glad the benevolent heart.—Warmed by the reflections, that these facts have produced, even the reviewer must pause before he can, with decorous calmness, return to his analytical task. It would be a dry, and, perhaps, an useless degree of precision to enumerate the various subjects discussed in these interesting volumes, we shall notice the most important, after observing that few are passed silently over. A journey from Boston to New-York we found particularly amusing. The author has happily blended a description of the grand country he passed through, with a delineation of the simple

ple manners of the people whom he associated with ; and several circumstances, that naturally occur, serve to illustrate his assertions :—The mode of travelling in stages, where all classes mix ; the hospitable familiarity of the inn-keepers ; the alacrity and adventurous spirit that animated several families of emigrants ; and above all, the industry and content that gave a smiling aspect to the neat cottages that nestled in the most solitary wilds. We shall give our readers a short specimen. P. 165.

‘ We ought to excuse the rough and stony road from Boston to New York, when we consider, that it is the work of a few years. It is really astonishing, that, in the midst of so many occupations, and with a scarcity both of money and of hands, the inhabitants of Massachusetts have been able to make the road such as it is. For sixty or eighty miles it lies between rocks, which to render passable must have required incredible exertions. I am told, that a wealthy citizen has offered to make it good and almost even throughout, resembling what is called in England a turnpike road, for 50,000 dollars, or 250,000 liv. [10,500 l.] This sum appears to me trifling in consideration of the task to be performed : I doubt not, however, but, at a future day, this, or some other scheme, will be carried into execution. The nature of the ground is favourable to such an undertaking, as it is every where sand, gravel, or rock.

‘ Travellers are amply repaid for the fatigues of this road, by the variety of romantic situations and beautiful prospects it exhibits at every step, and by the perpetual contrast of art contending with nature in all its wildness. Those vast pools losing themselves in the midst of woods : those rivulets watering meadows lately stolen from uncultivated nature : those neat houses scattered in the midst of forests, and surrounded by swarms of laughing, healthy, well-clad children : those fields covered with stumps of trees, left to be destroyed by the hand of time, and hid in the midst of Indian corn : those enormous heaps of trees thrown down by the winds, half rotten, and their branches blackened with smoke : those oaks which still retain the image of their pristine vigour, though lifting dry and leafless branches to the sky, and, almost cut asunder at bottom by the saw, ready to fall by the first storm : all these objects, new to an European, cannot fail to strike him, absorb his thoughts, and plunge him into an agreeable reverie. The depth of the forests, the thickness and prodigious height of the trees, recal to his mind those times when the country was inhabited solely by the savages.—That ancient tree has no doubt shaded them : they filled these forests. Now not one exists : they have given place to another generation. The cultivator no longer dreads their vengeance : his musket, which was formerly held in one hand whilst the other guided the plough, is now hung up in his hall. Alone in the midst of these vast forests, surrounded only by his wife and children, he works, he sleeps, in peace : he is happy. If happiness can dwell any where, it is surely in this solitude, where, pride having no stimulus, man must be a stranger to ambitious views : his happiness depending solely on himself, and what surrounds him.

‘ Such were the ideas which occupied my mind during the greater part of my journey. They were replaced by others of a different

kind, to which the sight of the solitary houses, placed at the end of every two miles, in the silent forests of Massachusetts, gave birth. Neatness distinguished them all. They are divided by floors, like the houses in England; having chambers, and frequently garrets over them; are well lighted; and the walls papered. Tea and coffee appear on their tables. The calico of India adorned the daughter of nature; and, what particularly delighted me, every countenance bore the stamp of honesty, frankness, and decorum; virtues that ever accompany a state of ease. The inhabitant of almost every house was at once a husbandman, mechanic, and merchant. Here was a shoemaker, there a tanner, and there a repository for the merchandize of Europe and the Indies. In the country the shops are always distinct from the houses. This shows a taste for neatness, and respect for the women and domestic life; for, in consequence of this arrangement, they who have occasion for the artisan have intercourse with him alone.

It is almost impossible to give a concise view of the various facts, and the digested information, which this view of America affords. The population, the longevity of the natives, the present state of agriculture, of trade and literature, are all comparatively considered, and rational comments are interspersed, that display the goodness of the writer's heart. But his humanity is particularly conspicuous in the long account which he gives of the treatment of slaves, and the attempts made by the Quakers to abolish that infamous traffic. This subject naturally introduces a laboured vindication of the Quakers.

The account of Philadelphia is very full, and some anecdotes of celebrated Americans throw new light on respectable characters. We shall select his account of general Washington's family. VOL. II. p. 264.

'The moment I arrived at Alexandria I was eager to repair to *Mount Vernon*, a beautiful seat of general Washington, situated ten miles lower down the river.—On the road to it we pass through a great deal of wood; and after having mounted two hills we discover the house, elegant, though simple, and of a pleasing aspect. Before it is a neat lawn: on one side stables for horses and cattle: on the other a green-house, and buildings where the negroes work. In a kind of yard are perceived ducks, geese, turkeys, and other poultry. The house commands a view of the Potowmac, and enjoys a most beautiful prospect. On the side towards that river it has a large and lofty portico.—The plan of the house is well-conceived and convenient. Without, it is covered with a kind of varnish, a cement that renders it almost impenetrable by the rain.—It was evening when the general arrived, fatigued by a tour through a part of his estate, where he was tracing out a road. You have frequently heard him compared to Cincinnatus: the comparison is just. The celebrated general is now no more than a good farmer, constantly employed in the management of his farm, in improving his lands, and in building barns. He shewed me one not yet finished. It is a vast pile, about a hundred feet long, and still more in width, designed as a storehouse for his corn, potatoes, turnips, &c. Around it



it are constructed stables for all his cattle, his horses, his asses, the breed of which, unknown in this country, he is endeavouring to increase. The plan of the building is so judiciously contrived, that a man may quickly fill the racks with hay or potatoes, without the least danger.—The general informed me, that he had built it after a plan sent him by the celebrated English husbandman Arthur Young, but which he had considerably improved.—This building is of brick made on the spot; and every part of it, except the joists of the roof, and the shingles that cover it, which for want of time he was forced to buy, is the produce of the estate. He told me, that it did not cost him above three hundred pounds.—In France it would have cost upwards of 80,000 liv. [5,333 l.] That year he had planted seven hundred bushels of potatoes. All this was quite new to Virginia, where there are neither barns nor provision for cattle.

‘ His horses, his asses, his mules, were wandering in the neighbouring pastures. He told us, that it was his intention to set his country the example of cultivating artificial meadows, so rare in it, yet so necessary, as in winter the cattle are frequently in want of fodder. He had a noble stallion, which will keep up the breed of good horses in the country, and showed us two fine asses from Malta and Spain.

‘ His three hundred negroes were distributed in log-houses scattered over the estate, which in that part contains upwards of ten thousand acres.

‘ Colonel Humphreys, the poet of whom I have already spoken, and who lives with him in the quality of his secretary, assured me, that his possessions in different places consisted of more than two hundred thousand acres.

‘ The general had invited over from England a good English farmer, with his family, and placed him at the head of his husbandry.

‘ Every thing in the general's house is simple.—His table is well supplied, but without ostentation. Mrs. Washington superintends every thing, and with the qualities of an excellent farmer's wife unites that simple dignity which ought to distinguish a woman whose husband has filled the greatest station. To these she adds also that sweetness, and that attention to strangers, which renders hospitality so agreeable. The same virtues are possessed by her engaging niece, whose health, unhappily, appears to be very delicate.

‘ You have heard me blame Mr. Chastellux for having displayed so much wit in the portrait he has given of the general. An artful portrait of an artless man is totally out of character. The general's goodness beams in his eyes. They have no longer that fire, which his officers found in them when at the head of his army; but they brighten in conversation. In his countenance there are no striking features; whence it is difficult to catch a likeness of him, for few of his portraits resemble him. All his answers discover good sense, consummate prudence, and great diffidence of himself; but at the same time an unalterable firmness in the part he has once embraced. His modesty cannot but be particularly astonishing to a Frenchman.

man\*. He speaks of the American war as if he had not been the conductor of it; and of his victories with an indifference with which no stranger could mention them. I never saw him grow warm, or depart from that coolness which characterises him, except when talking on the present state of America. The divisions of his country rend his soul. He feels the necessity of rallying all the friends of liberty around a central point, and of giving energy to the government. To his country he is still ready to sacrifice that quiet which constitutes his happiness. Happiness, said he to me, is not in grandeur, is not in the bustle of life. This philosopher was so thoroughly convinced of the truth of this, that from the moment of his retreat he broke off every political connexion, and renounced every place in the government . . . . .; yet in spite of such a renunciation, of such disinterestedness, of such modesty, this astonishing man has enemies! He has been vilified in the newspapers, he has been accused of ambition, of intrigue, when all his life, when all America, can witness his disinterestedness, and the rectitude of his conduct. Virginia is perhaps the sole country where he has enemies; for no where else have I heard his name pronounced but with respect, mixed with affection and gratitude. You would think the Americans were speaking of their father. It would be wrong perhaps to compare Washington with the most celebrated warriors; but he is the model of a republican; he displaying all the qualities, all the virtue of one.

\* He spoke to me of Mr. la Fayette with tenderness. He considered him as his son; and saw with joy, mixed with anxiety, the part he was about to play in the revolution preparing in France. Of the issue of that revolution he had his doubts: if he knew, on the one hand, the ardour of the French in rushing into extremes, he knew, on the other, their profound idolatry for their ancient government and their monarchy, the inviolability of which appeared to him ridiculous.

\* After having spent about three days in the house of that celebrated man, who loaded me with civilities, and gave me much information, respecting both the late war and the present situation of the United States, I returned with regret to Alexandria.

Inclined to love a country where his favourite theories received life by being introduced into practice, the worthy writer of these letters has probably given the most favourable view of every thing; yet, making due allowance for this pardonable partiality, we recommend his work to readers of very different descriptions, who may employ their thoughts on many stubborn matters of fact, simply stated. It would lead us into a wide, and, perhaps, impertinent digression, to point out why we suppose that some men of taste and sagacity may

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\* Tacitus gives a portrait of Germanicus in which we discover many features of Washington. "*Tanta illi comitas in socios, mansuetudo in hostes, visuque & auditu juxta venerabilis, cum magnitudinem & gravitatem summæ fortunæ retineret, invidiam & adrogantiam effugerat.*"

sometimes turn with a little disgust from the indiscriminate praise, and round assertions, that we have already alluded to, for men of wit and nice discernment do not always sufficiently respect the sacred overflowings of an honest heart, or pay the homage due to common sense.

The third volume, on commerce, was published alone in the year 1788, and has been translated into English. M.

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ART. VII. *Lettres sur divers endroits de l'Europe, de l'Asie & de l'Afrique, &c.*—*Letters concerning several Parts of Europe, Asia, and Africa, which were visited in 1788 and 1789.* By Alexander Bifani. 8vo. 260 pages. Price 5s. in boards. Jeffery. 1791.

FROM the perusal of this book, which is written in an easy and unaffected style, we have received no small share of pleasure and entertainment. The countries so recently visited by M. Bifani, have given birth to the greatest heroes, and been celebrated by the most famous poets and historians of antiquity; almost every spot on which he treads is classic ground, and every sea on which he sails is recollected by the scholar, with a certain degree of regard, but little removed from enthusiasm.

The first of these letters is dated from Palermo, of which city and its environs it contains the following description.

‘ The capital of Sicily, washed on one side by the Tyrrhene sea, is surrounded on the other by a chain of mountains which rise in form of an amphitheatre, and supply it with abundance of excellent water. The first appearance prepossesses the stranger but little in its favour; on entering it however, he experiences an agreeable surprize, on beholding a handsome, spacious, and populous city, that contains 100,000 inhabitants, within a circuit of six miles. Two large streets, the *Cassero* and the *Strada Nuova*, each more than a mile in length intersect each other at right angles, and divide it into four quarters, to which the four principal gates correspond. These streets, to the advantages of a good pavement and commodious *footpath* for the passengers, join those of being adorned with noble buildings, and being well lighted during the night. The centre where the *Cassero*, and *Strada Nuova* meet, is formed into a fine octagon called *Piazza Villena*, each front of which exhibits the union of the Doric, Ionic, and Corinthian orders, three statues and a fountain. There is not such a noble and magnificent view as this presents, in any other city in Europe.

‘ The squares, the statues, the obelisks, &c. are not the most remarkable objects. The fountain, however, called the *Prator*, on account of the fineness of the marble, the exquisiteness of the design, the number of its animals, monsters, and statues, as well as the largeness of its circumference, which is no less than 515 feet, and the disposition of the balustrade, is justly reckoned a masterpiece of art, by the connoisseurs.

‘ The churches are embellished with beautiful marbles, and also with alabaster, which nature, that has granted every thing to this island,



island, seems to have bestowed on it, in great plenty; porphyry, precious stones, and silver and gold plate, are also every where scattered with profusion. Some of the places of worship are models of architecture, and many of them abound with pictures by the best of the Italian masters. As this climate inspires indolence and devotion, you must not be surprized to hear, that there are eighty convents of monks and nuns in this capital. Their humane disposition proceeds from the same cause; the inhabitants, indeed, have given many public marks of their charity, for here are no less than seven hospitals and a general asylum for the poor.

How charming the surrounding country! nature seems to have lavished all her riches on it, and art and industry have united their efforts to add to her charms. How shall I describe to you the public walk called the Flora? the name itself expresses something, but it cannot give an idea of all its beauties. It is a garden, situate without the city on the borders of the sea, where one realizes part of the enchantments of Armida; for the moment that you enter, every unpleasant idea is banished from the bosom. Here you meet with alleys of orange trees that exhale the most delicious perfumes; there are groves which the sun never penetrates, and where the sweet-scented jessamine invites you to repose under its shade, and enjoy either pleasing and agreeable reflections, or that seducing melancholy, which is sometimes the most delightful of all our sensations. In other parts, you behold refreshing fountains, that fall into basins, shining with the gold and silver fish which luxury has brought from the new world. The murmur of the waves, and the songs of the amorous birds, every where attract your attention, while a variety of flowers, the scents of which are wafted through the atmosphere by the zephyrs, cause the odoriferous air to be fraught with pleasure.

The two following letters are occupied in describing the customs and manners of the inhabitants. There is no opera at present at Palermo, but people of the first distinction regularly frequent a puppet-show established in that capital, and the ladies laugh heartily at the equivocal and even indelicate jokes hazarded by *Punch*. The public library at the university, which is termed *l'Accademia Reale*, consists of a large saloon decorated with the ruins of Agrigentum, Segestus, and Syracuse, and furnished with books in all languages, among which are the best editions of Swift, Bolingbroke, Hume, Addison, Pope, Chesterfield, &c. &c.

The natives possess an uncommon share of wit, and a genius particularly turned towards poetry; this talent seems hereditary in them, for it was to Sicily that the Italians were indebted for the first essays of that kind, and Virgil himself did not blush to imitate Theocritus, a native of this island. The works of the archbishop Ralli, are in great repute, and Signor Miele is thought to have almost equalled Anacreon and Sappho. The Sicilians are in general bold, courageous, amorous, jealous, revengeful, and incapable of hypocrisy. They require great address and manage-

management in their government; the viceroy Fogliami rendered himself so very unpopular about ten years since, that he would have experienced a violent death, had he not been lucky enough to escape in disguise to Messina, on board of a small vessel loaded with charcoal. The Prince Caramanica, the present governor, is so much beloved that he will find it extremely difficult ever to leave the island.

Our author having left Palermo with regret, visits the ruins of Agrigentum, and from thence repairs to Malta. In *La Vallette*, the capital, we are told that there are neither 'vagabonds nor thieves.' This island which was presented in 1530 by Charles V. to the knights of St. John, within a circumference of 60 miles, contains a hundred thousand inhabitants, and upwards of 50 towns and villages, many of which are fortified. The number of *Chevaliers* still belonging to the order exceeds 3000; they were formerly very formidable to the Turks, but at present they have no more than two frigates and a few galleys, and are sinking fast into insignificance and contempt.

In passing along the Egean sea, a thousand agreeable reflections crowded into the mind of our traveller, on seeing Cytherea, the birth place of Venus. Every island, every surrounding rock here interests the human mind, and recalls the agreeable delusions of ancient fable. 'This part of the globe, has peopled the universe with gods, with heroes, with legislators, with poets, with orators, with philosophers, with artists, and with women whose beauty animated the marble under the chisel of a Phidias and a Praxiteles, and it contains their ashes!' The coast of Ionia, the country of Homer, now appears, and they sail along its shores admiring the romantic buildings and the forests of cypress which tinted the landscape with a gloomy yet majestic appearance; but they were prevented from landing on account of the plague. At night, however, they approached Lesbos, famous for giving birth to Sappho, and anchored in the port of Mytilene, where the Athenians triumphed over the Spartans. They now recollected with pleasure that they were in the neighbourhood of that city, the theatre of which had furnished Pompey with the model of that magnificent building which he erected at Rome, and which contained upwards of 40,000 spectators; of that city where Alceus was born, where Pittacus, one of the seven sages, first beheld the light; where Epicurus and Aristotle studied; and where Marcellus passed his days in philosophical retirement after the battle of Pharsalia! Having again set sail in the morning, they anchored in the evening of that day at Tenedos, exactly opposite to that spot on which Troy once stood. At Lemnos they remained but an hour, and soon after arrived at Salonica, where they were happy to find that the plague had not yet made its appearance.

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The Turks were then celebrating their *Ramazán*, and the minarets and mosques were magnificently illuminated every night during the month in which Mahomet received the *Koran* from heaven.

This city is situate at the bottom of the gulph of the same name, and is bounded on one side by the sea, and on the other by a mountain. The houses are of wood painted of a red colour towards the bottom, and black at the top; the corners are generally adorned with verses from the *Koran*, or some lines of poetry, written in golden characters. The greatest parts of the streets are generally shaded with trees, which prevent the free circulation of the air, and are crowded with sparrows, pigeons, crows, storks, cats and dogs, which no one dares to molest, much less destroy; for the Turks, although they do not worship any of them as gods, seem like the Egyptians to look upon them as sacred.

Having left Salonica, after visiting Sciato and Zea, our author arrived at *Porto Rastí*, the *Panormum* of the antients, where he found the *papas* or priest tilling the ground for his maintenance, in the same manner as the other inhabitants. Having repaired to Athens, which is at a short distance, he was seized with the most lively emotions on recollecting that he now walked among the ruins of that city, and breathed that very atmosphere in which Solon, Demosthenes, Pericles, Socrates, once lived; where voluptuousness and reason were uttered by the mouth of the virtuous Epicurus, where the amiable Plato taught philosophy, and humanity, and where Aristotle discussed the profoundest questions of metaphysics and morality.

On visiting the Aga, M. Bifani and his friends were received with great politeness. Among his retinue was an idiot, to whom he paid particular respect. This favourite, who was looked upon as an excellent mimic, being desired to assume the appearance of a philosopher, first trembled, then looked uncommonly serious, and at length put his body into a thousand ridiculous contortions, to the great entertainment of his master, who thought that he acted the part with wonderful success. The English consul also introduced them to the Greek archbishop, who is called the *Despot*, and whom they found in a pleasure house at the bottom of his garden, reclining on a sofa, and surrounded by his *deacons*, who durst not be seated in his presence!

After examining and admiring the stupendous ruins of Athens, our traveller sailed along with his companions to Smyrna, which, according to Strabo, was formerly the handsomest city of all Asia Minor, a distinction which it still preserves at this very day. The inhabitants of this capital, notwithstanding the rigours of the Mahometan government, seem to enjoy the most perfect toleration. The Turks have their  
mosques,



mosques, the Greeks possess several churches, the Armenians occupy one only, and the Catholics have two convents. A Greek, an Armenian, and a Latin bishop reside here; our countrymen neither maintain bishop nor archbishop, but they support what is still more necessary,—an hospital for their sailors. Italian, French, Dutch, German, English, in fine all the languages of Europe are spoken here, and not only strangers of all nations may be seen in the streets, but Franciscans, Capuchins, Papas, and Turkish fantons, are observed to assemble very peaceably and quietly together. At this time, (September, 1788) neither the Franks, Jews, Armenians, nor even the Turks chose to open their shops, on account of the rapacity of the soldiers levied for the service of the grand signor, who commit robbery with impunity, as capital punishments are never inflicted during the time of war! There is a custom prevalent here, and indeed throughout the Levant, which many of the Turks and even the Christians find very convenient; this is marriage *for a limited time*, which the parties enter into before the *caâi*, and bind themselves to the observance of with as little ceremony as if they were engaging in any common mercantile transaction.

As the frigate which our author was on board of, had received permission to sail to Constantinople, they left Smyrna, and steered for the Dardanelles. Having landed on purpose to get the Mollah, to sign the *firman*, that officer, who wanted a present, begged to know if the English glass-maker who used to send the fine crystal goblets to Constantinople was dead, as he had not seen any of them for a long time? He then asked for a spy-glass, or a china mug; in fine he was determined to have something. The *firman* being counter-signed was presented to the commanding officer of the castle on the Asiatic side, an old man who seemed to be in perpetual contention with deafness, blindness, disease, and death. He put his spectacles on his nose and attempted to read it, but it so happened that he either had not learned, or had totally forgotten that art. He was very intelligent, however, in regard to his own interest, for he observed with great emotion, that he would obey his orders, and treat the frigate with every proper respect—provided he was paid for it. The governor of the castle on the European side, on receiving the patent, delivered it to one of his domestics, and very frankly acknowledged that he could not read; he asked for a piece of cloth, a cutlass, a knife, and a pair of scissars, and seemed overjoyed to hear that he was to receive a present in money. Several of the cannon belonging to these two forts are of brass, and seem to have been formed of two pieces, which have been cast separate and afterwards screwed together; the caliber is almost a foot and a half at the muzzle, and they are charged with bullets cut in granite of  
more

more than a 100 pounds weight; there are also many culverins that carry metal balls of 60 pounds. The want of address in the Turkish gunners, the difficulty of managing such heavy ordnance, and the position of the two fortresses, are however so unfriendly to a good defence, that a resolute enemy with a breeze sufficient to enable them to stem the current, would find no difficulty in passing these boasted castles.

A strong north wind having blown for several days successively, as soon as it abated the frigate passed along the same strait in the month of November, 1788, that Xerxes had crossed on a bridge of 700 boats, and with an army of some millions of men, about three thousand years before. The two forts saluted with ball, which passed very close to the vessel, and fell on the opposite shores, which were crowded with spectators. As they sailed along, they discovered on the right a handsome garden, in which is a country house belong to the Captain-Pacha, surrounded by a grove of cypress, and on the left a large Greek village called Mayta now, and formerly Madytos. Constantinople rising like an amphitheatre from the seven hills on which it is built,—and receding insensibly towards the borders of the Bosphorus, soon made them forget every other object.

The superb Mosques enriched with domes, and high *minerets* or pointed towers, among which St. Sophia, which has served as a model for all the rest, appeared conspicuous, seemed to command and overawe the houses which were painted with red, white, and black colours, and agreeably shaded and intermixed with the green of the cypress, that seemed to spring out of the walls; add to this picture the castle of the seven towers, and the seraglio whose cupolas, as well as the pyramid of the Divan, are covered with lead, surmounted by gilded balls and crosses, and surrounded by groves of stately trees. The seraglio in particular appeared very picturesque; it seemed to join the continent of Asia, and to prolong its battlements to the village of Scutari, where Chrysopolis once stood.

When they awoke in the morning they found themselves in the port of Constantinople, the basin of which is formed by the two continents, and were much delighted with the charming and romantic scene around them. Boats highly gilded and varnished, cut the waves in all directions; those of the *Bostangi* in particular attracted their attention, and the people of both sexes clothed in their oriental habits, could not fail to excite the surprize of strangers. On landing however, they experienced a disagreeable contrast; the streets are narrow, dirty, and full of dogs and cats; the Turks, however, notwithstanding the war, were not so ferocious as our author had imagined. At Smyrna, vessels are allowed to strike the hours upon their bells, but this is not permitted here, being contrary to the Mahometan doctrine, and the inhabitants of this city, which the Turks call *Istanbul*, or the seat of the true faith, have ever been celebrated

for the strictness of their religious discipline. The women honoured with the embraces of *the Monarch of the Universe, the Shadow of God, the Brother of the Sun, and the Moon, &c. &c.* amount to about 500; one of his favourites happening to fall sick at this time, such a profound silence took place throughout the neighbourhood of the seraglio, that no one dared to play upon a fife, flute, or any musical instrument for fear of disturbing her rest. In the burial place of the Dervises at Pera, is the tomb of the famous Count de Bonneval, with an inscription importing 'that to the happiness of embracing the true faith, he added the felicity of dying on the birth day of the prophet.'

The Turks have made but little progress either in the mechanics or the fine arts; medicine is highly honoured but not cultivated among them, and they entrust their lives without any hesitation to a quack, who may happen to be a Frank and an infidel. Gibbis an Italian, is at present the physician of the grand signor, and as such enjoys a revenue of 500 purses.

We learn from M. Bifani, that there is a printing-house and a public library in the Ottoman capital, the latter of which was founded by a Visir passionately attached to literature.

After seeing and examining every thing worthy of attention, in Constantinople and the neighbourhood, our author visited Tunis, Tripoli, Gibraltar and Marseilles, and then set out for England, where he has lately published this account of his voyage, which cannot fail of being perused with uncommon pleasure and satisfaction, by every liberal and enlightened reader.

S.

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ART. VIII. *A View of ancient History; including the Progress of Literature and the fine Arts. Illustrated with a Map of the ancient World. Vol. II. From the Battle of Marathon, to the Rise of the Macedonian Empire.* By William Rutherford, D. D. Master of the Academy at Uxbridge. 8vo. 528 pages. Price 7s. in boards. Murray. 1791.

As we have given a very full account of the first volume \* of this work, accompanied with copious extracts, to enable our readers to judge of the author's style and manner, we shall only observe, that the present volume is occupied with the well-known topicks of Grecian history, during the period mentioned in the title, of which the Peloponnesian war is of course the chief, and that the execution of this part of the work is on a par with the commencement.

H.

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ART. IX. *Scotland delineated: or a Geographical Description of every Shire in Scotland, including the Northern and Western*

Vol. XI.

\* Review, Vol. 1. p. 37.

E

Isles.



*Isles. With some Account of the Curiosities, Antiquities, and present State of the Country. For the Use of Young Persons.* Crown 8vo. 389 pages. Price 5s. in boards. Robinsons. 1791.

A GENERAL view of the topography and present state of Scotland is, in this publication, exhibited with a degree of accuracy and elegance, which renders it a proper sequel to Dr. Aikin's 'England delineated.' The plans of the two works are perfectly similar; and there is a considerable resemblance between them in the execution.

The author, after giving a general sketch of the country of Scotland, proceeds to delineate its particular parts. The Scotch islands are separately described; the counties, beginning with the most northern, are next brought under view in their order. The boundaries, form, and dimension of each county, is first described: then, notice is taken of what is most remarkable in each, beginning commonly at the north, and proceeding successively to the east, south, and west. An account is given of the principal objects of attention in cities and principal towns, and of the state of population, trade, agriculture, and manufactures. Memorable historical facts, and celebrated persons, are also, in their proper places, occasionally mentioned. The editor acknowledges himself indebted to former writers, particularly Pennant and Gilpin, and to private correspondents, who have favoured him with valuable communications.

We shall give, as a specimen, the account of Renfrewshire, p. 242.

'This shire has the estuary of the Clyde to the west and north. On the east it is bounded by Lanarkshire, and on the south-west by the county of Ayr. Its form, if we include the mouth of the Clyde, approaches to a parallelogram, measuring about twenty-eight miles in length, from north-west to south-east, and thirteen in breadth.

'The frith of Clyde sweeps boldly round the north-west corner of this county, forming several beautiful bays and creeks. The town of *Gourock* is situated on one of these, and the port of *Greenock* on another. In the neighbourhood of the first, there was lately a copper-mine worked. The latter is a considerable town, and a great resort of shipping; but its trade chiefly depends on Glasgow. The town, however, has greatly increased within these thirty years. There is here a sugar-house and a rope and sail manufacture. At the west end of the town a small fort was erected, some years ago, for the defence of the harbour.

'A little farther up the Frith is *Port-Glasgow*, which has an excellent harbour, with a noble pier. Here many vessels belonging to Glasgow take in and unload their cargoes; though most of those that trade to the West Indies sail from Greenock, and return to that port. The herring-fisheries on the frith of Clyde are also a considerable branch of trade. The excellence of a Glasgow-herring has long been proverbial.

'The

\* The communication between the frith of Clyde and the eastern coast, is carried on by light vessels, which pass along the great canal; but ships of considerable burden, bound for the Baltic or eastern sea, must set out toward the west, and then bend their course round the north of Scotland, a dangerous and tedious navigation, before they can reach the German ocean.

\* About ten miles east of Port-Glasgow, near the mouth of the river Cart, stands *Renfrew*, the county town. Though situated on the Clyde, it has but little trade. Other towns, less ancient, have left it far behind in this respect. Robert II. had a palace at this place, of which nothing now remains but the ditch that surrounded it. This shire was first separated from Lanark, and made a distinct county by that monarch. It was long the paternal inheritance of the Stuart family, before they came to the throne, and it still gives the title of baron to the prince of Wales.

\* Opposite to Renfrew, on the road to Port-Glasgow, there is a handsome bridge of ten arches, built exactly at the confluence of two rivers, both called by the name of *Cart*, but distinguished by the appellation of Black Cart and White Cart. It may be thought singular, that upon this bridge three roads meet, so that it has three ends or entrances.

\* South-west from the bridge, the *Black Cart* is joined by *Grief*, a small river that descends from the neighbourhood of Greenock. The Black Cart arises from the Lake called *Lochwinnoch*, or *Castle Semple Loch*. It is two or three miles in length, and of considerable breadth. On an island, in this lake, is seen an old fortress, called the *Peel*\*. Upon its western banks is the town of *Lochwinnoch*, the inhabitants of which are, for the most part, employed in manufactures. Near this village, at *Calderbaugh*, there is a curious rude statue of a man riding on an ass, called by the country people, the *dumb proctor*. To the west towers the great mountain of *Mysslaw*.

\* On the same side of the lake stands the elegant house of *Castle Semple*, surrounded with pleasure-grounds and plantations. A few miles to the north-west is the village of *Kilbarchan*, also a manufacturing town, where there are several extensive bleaching fields.

\* Returning to the Black Cart, we find, on the south-east side, the village and coal-work of *Quarrelton*. The seam of coal is here of uncommon dimensions. In some parts it measures almost a hundred feet in thickness. This coal once took fire; but it has happily, many years since, been extinguished. Near this place there is a cotton mill. At the *bridge of Johnstone*, a new town is building on a neat plan.

\* In the neighbourhood stands the castle of *Elderslee*, the family inheritance of the famous Sir William Wallace.

\* The *White Cart* descends from the north-east angle of the county. It here passes the town of *Pollockshaw*, which is of considerable extent, and chiefly possessed by manufacturers. Near this place is *Langside hill*, noted for the defeat of Queen Mary, after her escape from Lochleven castle in 1568. A little further down

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\* Peel is a name frequently given to old fortresses in Scotland.

the river is *Crookstone* castle, the once favourite retreat of the same unfortunate princess. Strangers, to this day, are here shewn the inauspicious yew, under whose shade, tradition says, she first commenced her fatal connection with her then beloved Darnley. To the west of Crookstone castle stands *Hawkhead*, an elegant villa belonging to the earl of Glasgow. In its vicinity there is a great printfield.

‘ In many parts of this country, coal, lime-stone, and iron-stone may be dug from the same mine. The coal is in general sulphureous, and immense quantities of pyrites or brasses (as the workmen call them) are found in the coal-mines. In the neighbourhood a copperas work has been erected, where those pyrites are used.

‘ On the west side of the White Cart stands the town of Paisley.

‘ *Paisley* is truly a manufacturing town. The names which many of the streets have obtained, are descriptive of the people’s employment. We have here Silk-streets, Gauze streets, Lawn-street, Ingle-street, and Cotton-street; all these are wide and regular, and contain many good houses. The manufacture carried on by the inhabitants is chiefly in silk and thread gauze; and such is the beauty of their work, that the Paisley gauzes have of late been displayed by the princesses and court ladies, as part of their dress on a birthday assembly. A multitude of women, and very young girls, are employed in the extensive cotton works in this place. Many of the principal manufacturers in Paisley having made considerable fortunes, have built elegant houses, in which they live in a style suitable to their easy circumstances. It may afford some idea of the extent of the operations carried on in this town, to be told, that several manufacturers in Paisley pay upwards of 500*l.* sterling a-week to their work people. “ A fertile country, cheap labour, a sober and steady people, abundance of coal, and water-carriage, were circumstances,” says a late writer, “ that first invited English manufacturers to settle in this country, and the justness of their views has been fully evinced by the most prosperous success.” The abbey, now for the most part ruinous, has been a very superb building. The chapel on the south side, which belongs to the earl of Abercorn, is still used as the family burial place. This old chapel is noted for an astonishing echo. The flap of a door is by it converted into a peal of thunder, and a melodious air, losing all idea of earthly music, becomes an enchanted strain. Paisley occupies nearly as much ground as Glasgow, though that city, perhaps, contains thrice its number of inhabitants.

‘ A few miles to the south of Paisley is the village of *Neilston*, where there is a cotton work. Here, and at a neighbouring village called *Newtown*, there are several large printfields.

‘ Between this and the south-east angle of the county, the ground is chiefly employed in pasture. The whole southern boundary of this shire is indeed a mountainous tract, except about Lochwinnoch, where there is much cultivation.’

To the work is prefixed a small map of Scotland, copied from that of Ainslie, published in 1789, from an actual survey.



ART. X. *Memoirs and Anecdotes of Philip Thicknesse, late Lieutenant Governor of Landguard-Fort, and, unfortunately, Father to George Touchet, Baron Audley.* The third Vol. Cr. 8vo. p. 209, with a Head of the Author. Pr. 5s. 6d. sewed. Fores. 1791.

THOUGH these desultory memoirs are written with the prolixity of egotism, and the querulous loquacity of age; there is an originality in the style, and dryness in the remarks, that render the matured vanity of seventy-two tolerable, and even amusing. But as he has disregarded method in the arrangement of his materials, we may be excused though we avoid giving an account of the unconnected contents, and simply tell our readers that they will meet with some characteristic traits and diverting anecdotes in this *mélange*. We shall insert a kind of farewell address to the public. P. 181.

‘ And now, having buffed almost through a long and chequered life; having been convinced that the wisest, and the best men, that ever possessed life, would have despised it, had they not considered it as a troublesome journey to a better; I can only wonder at my own folly, in thinking it worth while, ever to have contested with fools and knaves: they are so numerous, that the moment one rascal is knocked down, two more are instantly up. And yet, while I have, for half a century, wondered at *other men’s* childish pursuits in life, it is but lately, that I have wondered at my own. For I have always known this truth, though I could not express it in the elegant language of an Asiatic Philosopher; “That riches, and life, are two things, more moveable than a drop of water, trembling on the leaf of a Lotos shaken by the wind.”

‘ But neither the decays of age, nor the approach of death, can bring a man to his senses; nor shew him the extravagance of his passions and follies! On the contrary, his follies generally *increase with his years*.

‘ Infancy is a state of hope, it demands the tenderness of parents, and the compassion of strangers. Youth, like a blossom, gives us beauty in hand, and fruit in prospect; but age grows worse and worse, sinks deep in sorrow and neglect, and has no relief in view, but the grave.

‘ Long experience has taught us, that the world in general is unbenevolent, and narrow-spirited;—the pleasures of too many, are the misfortunes of their neighbours. The last part of life is a perpetual indisposition; we are seldom free from pain, weakness, or disease. When a man is loaded, a feather is felt, and the least rub will make him complain.

‘ Envy often wants spirit, as well as good-nature; like cold poison, it benumbs and stupifies; and, as it were, conscious of its own impotence, it folds its arms in despair, and sits cursing in a corner. When Envy conquers, it is commonly *in the dark*; by *treachery* and *undermining*; by *calumny* and *detraction*. The envious are always ungrateful. They hate a noble temper, though shewn *upon themselves*; it is at your peril, if you oblige them.

them. Many a brave man has been ruined by being over-charged with merit. What banished Themistocles, and sent Belisarius a begging?—Envy. It is made up of impotence and malice; these two qualities, well compounded, need no other ingredients.

‘ And now I hope I may be allowed to observe, that after having lived seventy-two years on this little mite of the universe, after having lived, and often conversed intimately with men, *deemed* the greatest, the wisest, and *best* men of my native country, and with some of other nations; after having tasted moderately of the most exquisite sweets of life, and deeply of its bitters, both in body and mind; after having lived near a whole year in the society *only* of the native Indians of America, *before* they had heard a word of Christianity, or John Wesley; had that incomprehensible *Being* who ordained animation to me, condescended to have consulted my *spirit*, among which race of mortal men I would have been *cloathed with flesh*, I would have preferred the Indian *cast* of existence to any I have hitherto met with among *civilized* society.’

W.

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ART. XI. *The Life of Joseph Balsamo, commonly called Count Cagliostro; containing the singular and uncommon Adventures of that extraordinary Personage, from his Birth till his Imprisonment in the Castle of St. Angelo. To which are added, the Particulars of his Trial before the Inquisition, the History of his Confessions concerning common and Egyptian Masonry, and a Variety of other interesting Particulars. Translated from the original Proceedings published at Rome, by Order of the Apostolic Chamber. With an engraved Portrait of Cagliostro.* 8vo. p. 194. Pr. 3s. 6d. sewed. Kearsley. 1791.

SINCE the death of Joseph Francis Borri, the celebrated chemist, heresiarch, physician, and prophet, who distinguished himself about the beginning of the seventeenth century, by his uncommon capacity and numerous impostures, Europe has not, perhaps, produced such an extraordinary character as Joseph Balsamo, commonly known by the name of Count Cagliostro.

In a *memoir* published by himself while in England, being desirous to conceal the secret of his origin beneath an impenetrable veil of mystery, he pretended that he could not speak positively as to the place of his nativity, nor in regard to the parents from whom he derived his birth. This circumstance gave an ample scope to the imagination of his followers, some of whom pretended that he was the offspring of the grand master of Malta, by a Turkish lady, taken captive by a gally belonging to that island; while others, with equal probability, asserted, that he was the only surviving son of that prince, who about thirty-five years ago swayed the precarious sceptre of Trebisond! To infuse into this story a greater portion of the

marvellous;



*marvellous*, it was added, that a revolution taking place, in consequence of which the reigning sovereign was sacrificed to the fury of his seditious subjects, his infant son was conveyed by a trusty friend to Medina, where the Mussulman Sherif had the generosity to educate him in the faith of his Christian parents. He himself asserted, that at an age when he first became conscious of his existence, he found himself in the city of Medina, was called Acharat, had a person of the name of Altotas for his governor, was attended by two eunuchs, who treated him with the utmost deference and respect, and resided in the house of the Mufti Salaahym.

This account, which, it must be acknowledged, has all the air of a romance, could neither satisfy nor impose upon the inquisition. The *holy fathers* accordingly made the strictest search after the origin of Cagliostro, and at last discovered, that this pretended prince and heir apparent to the kingdom of Trebisond, was the son of Peter Balsamo and Felicia Braconieri, both of them persons of mean extraction, and that he was born at Palermo on the 8th of June, 1743. His father happening to die during his infancy, his maternal uncles took him under their protection, endeavoured to instruct him in the principles of religion, and gave him an education suitable to his years and their own situation; but from his earliest infancy he is said to have shewn himself so averse to a virtuous course of life, that he would not remain at the seminary of St. Roch at Palermo, where he had been placed for his instruction.

At thirteen years of age he was sent to a convent at Castagironne, where he assumed the habit of a novice, and, being placed under the tuition of the apothecary, he learned from him the first principles of chemistry and medicine. He did not continue long in this asylum; during his stay, however, if we are to put implicit confidence in his right reverend biographers, he exhibited so many new symptoms of a vicious character, that the religious were often under the necessity of chastizing him. 'It is recorded, among other things, that being employed to read during meals, as is customary in all holy communities, he could never be prevailed upon to recite what appeared in the book before him, but on the contrary, he would repeat whatever occurred to his own imagination: nay, he has even confessed, that in reading the martyrology, he used to substitute the names of the most famous courtezans of the time, instead of those of the female saints!'

Having soon after abandoned his convent on account of the rigour of its discipline, and the severe mortifications he was exposed to, the friar-elect returned to Palermo. There he was frequently seized and imprisoned on account of his conduct, and at length was forced to fly from the place of his na-



tivity, on account of having duped a goldsmith of the name of Morano, out of about sixty pieces of gold, by taking advantage of his avarice. The exasperated jeweller not only applied to a magistrate for justice, but also threatened to revenge his wrongs by means of his *filetto*, and to avoid these impending calamities, Cagliostro thought proper to withdraw himself from his vengeance.

We shall not follow this celebrated adventurer through the several capitals of Europe, nor recapitulate the various deceptions by which he procured immense sums of money. His connexion with Cardinal de Rohan, and with Madame de la Motte, in the memorable affair of the diamond-necklace purchased in the name of the queen of France, his two journies to England, and his tricking a quaker, during his residence in London, out a sum of money by the agency of his wife, are all detailed at full length. The secrets too of his Egyptian masonry, and his successful impositions by means of a pretended intercourse with the *world of spirits*, are related and commented upon.

After committing a multitude of frauds in various kingdoms, and escaping from the hand of justice in almost every capital of Europe, Cagliostro at length, by an uncommon fatality, was arrested in his career, and condemned to death in the only metropolis perhaps, in which he could not have been convicted of a breach of the moral obligations that connect man with society. Having repaired to Rome in 1789, he endeavoured to procure disciples, and even instituted a lodge of Egyptian masonry. The papal government, jealous of its authority, and terrified, lest this association should plot against the safety of the ecclesiastical state, ordered him to be seized on the evening of the 27th of December in the same year, and, after an exact inventory of his moveables had been taken and sealed up in his presence, he was secretly conveyed to the castle of St. Angelo. We shall not enter into the particulars of his trial, but content ourselves with observing, that it is asserted with uncommon acrimony, that his religion ‘tended towards deism;’ that ‘during twenty-seven years of his life he was never perceived to make the sign of the cross;’ and that, ‘he was not a diligent observer of the precepts of the church which enjoin the hearing of mass on festivals, and fasting and abstaining from flesh meat on certain occasions.’ The only crime fairly proved against him was that of being a ‘freemason;’ this however is a capital felony within the ecclesiastical state, by an edict of Clement XII. ‘of glorious memory,’ confirmed by a bull of ‘the immortal Benedict XIV.’ Accordingly Cagliostro being convicted of this ‘deadly sin,’ notwithstanding the knowledge and abilities of Signor Gaetano Bernardini, and Signor Charles Louis Constantini, the counsel assigned

assigned him, he was condemned to death. The process was then carried before the general assembly of the holy office on the 21st of March, 1791, and, according to custom, was referred to the Pope on the 7th of April following.

We shall conclude this curious article by a copy of the definitive sentence, which will convey a lasting reproach on the reign of Pius VI. who, under such slight pretences, detained, tried and condemned Cagliostro to perpetual imprisonment.

‘ Joseph Balsamo attainted and convicted of many crimes, and of having incurred the censures and penalties pronounced against formal heretics, dogmatists, heresiarchs, and propagators of magic and superstition, has been found guilty and condemned to the censures and penalties denounced, as well by the apostolic laws of Clement XII. and of Benedict XIV. against those who in any manner whatever favour or form societies and conventicles of free-masons, as by the edict of the council of state, against those who are guilty of this crime at Rome, or any other place under the dominion of the pope.

‘ Notwithstanding this, by way of special grace and favour, this crime, the expiation of which demands the delivery of the culprit over to the secular arm, to be by it punished with death, is hereby changed, and commuted into perpetual imprisonment, in a fortress, where the culprit is to be strictly guarded, without any hope of pardon whatever. And after he shall have made abjuration of his offences, as a formal heretic, in the place of his imprisonment, he shall be absolved from ecclesiastical censures; and certain salutary penance is to be prescribed to him, to which he is hereby ordered to submit.

‘ The manuscript book, entitled, ‘ Egyptian Masonry,’ is hereby solemnly condemned, as containing rites, propositions, a doctrine and a system, which open a road to sedition, as tending to destroy the Christian religion, and as being superstitious, impious, heretical, and abounding in blasphemy: this book shall therefore be burnt by the hand of the executioner; and also the other books, symbols, &c. &c. appertaining and belonging to that sect.

‘ By a new apostolic law, we shall confirm and renew not only the laws of the preceding pontiffs; but also the edict of the council of state, which prohibits the societies and conventicles of free-masons, making particular mention of the Egyptian sect, and of another vulgarly called the *Illuminated*; and we shall enact the most grievous corporal punishments, and principally those provided for heretics, against whosoever shall associate, hold communication with, or protect those societies.’ 6.

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ART. XII. *A Treatise on the Law of Awards.* By Steward Kyd, Esq. Barrister at Law, of the Middle Temple. 8vo. 251 p. Price 5s. 3d. in boards. Crowder. 1791.

In the early periods of society, every dispute concerning property that is not decided by the sword, is terminated by the mutual

mutual agreement of the parties, by the intervention of their friends or neighbours, or by a reference to some persons famed for superior knowledge, equity and wisdom. In the progress of civilization, however, after the ideas of property, and the exclusive rights of the individual to the enjoyment of it, have made their proper impression on the minds of men, a compulsory system of distributive justice, is at length completely established, and the judge is then armed with the collective powers of the society to enable him to enforce the execution of his decrees.

'Yet,' says the author before us, 'after the multiplied concerns, and the complicated rights of men, had rendered the science of law a distinct profession, and courts with a regular course of proceeding were established, many reasons concurred, in many cases, to induce contending parties still to have recourse to the original mode of reference to a domestic judge chosen by their mutual consent. Under whatever system of law regular courts for the distribution of justice are erected, it is found necessary, in order to give certainty to their decisions, to adapt peculiar forms of actions, and modes of pleading, to the particular nature of the case, and to establish certain formalities in the manner of bringing the parties before the court. The consideration of expence that must necessarily be incurred before a hearing can be obtained, and a fear that a *technical* mistake in some part of the proceedings may endanger the party's success, often prevail with him, though satisfied of the justice of his cause, to refer it to the decision of an indifferent person, before whom he may explain every circumstance, without the apprehension of failing from ignorance of form. An action too, can seldom decide more than one question; but the variety of transactions, which from the nature of improved society, must frequently have place between contending parties, requires a tribunal which can completely investigate the whole, set one claim or one injury against another, and pronounce such a sentence as will put an end at once to all disputes. All courts have found it necessary to establish particular modes of proof, and certain rules of evidence; and one among the latter which is founded on the first principles of justice and public policy, 'that no man shall be permitted to give evidence in his own cause.' But this rule, like many others founded on general principles, and established for general convenience, is sometimes productive of particular hardship. From the nature of the transaction itself, perhaps from the length of time that may have elapsed since it took place; from the want of precaution in the parties to have their agreements witnessed, or reduced into writing at the time; and from many other circumstances, it may frequently happen, that either there is no other evidence than the testimony of the parties themselves, or what there is without these may be very insufficient to enable a public tribunal to draw a positive and certain conclusion. In such a case, a judge, who can examine the parties to the transaction, who can observe their looks and demeanour, and who without being confined to the strict rules of evidence, is at liberty



liberty to decide from circumstances of probability, has manifestly a singular advantage.

'A conviction of the good policy of encouraging these domestic tribunals, has induced those who have presided over the formation of the civil code, to lend them their assistance, to enforce obedience to their decrees.'

After having pointed out the advantages often arising from a friendly reference, Mr. Kyd gives the following necessary definitions:

'That act by which parties refer any matter in dispute between them to the decision of the third person, is called a submission; the person to whom the reference is made, an arbitrator; when the reference is made to more than one, and provision made, that in case they shall disagree, another shall decide, the other is called an umpire; the judgment pronounced by an arbitrator, or arbitrators, an award; that by an umpire, an umpirage, or, less properly, an award.'—*Domat*. Vol. i. p. 233.

He then considers the subject under the following heads: I. The submission; II. The parties to it; III. The subject of reference; IV. The arbitrator and umpire; V. The award, or umpirage; VI. The remedy to compel performance, when the award or umpirage is properly made; VII. The means of procuring relief against it when improperly made; VIII. and lastly, Its effects in precluding the parties from suing on the original cause of action, which was the subject of the reference.

Under all these various titles Mr. K. exhibits uncommon marks of industry in collecting facts, and ascertaining principles, from the opinions of the best writers, and the various decisions of the courts. We shall close this article, with the concluding paragraph of the book, now before us, reserving however our entire acquiescence in regard to all the objections there laid down against arbitration, partly because many of them might apply to any tribunal whatever, partly from the absolute necessity of some cheaper mode of decision, than that at present to be found in our courts of justice, and partly from the example of a neighbouring nation which, by the express adoption of this mode, has undoubtedly shortened litigation, and taken away the reproach so forcibly urged against the law's 'expence,' as well as its 'delay.'

'Such is the general system of the law of awards; a system which, in many instances, with much difficulty purified from the unintelligible jargon of technical argumentation, has been in modern times established on the principles of sober reason and sound sense; a system which, were the parties submitting always certain of appealing to a judge of perfect wisdom and incorruptible integrity, would be highly beneficial to the society: but which from the weakness and depravity of men, frequently becomes the instrument of the most flagrant injustice, and the most serious oppression. From the manner in which arbitrations are often conducted, the parties, instead of obtaining a speedy determination to their disputes

disputes at an easy expence, are frequently altogether disappointed by having no determination at all, and frequently involved in a most expensive and tedious litigation, which might have been avoided, had they chosen at first to have recourse to the ordinary tribunals of the country. The only subjects, which are proper for arbitration, seem to be long and intricate accounts; disputes of so trifling a nature, that it is of little importance to the parties in whose favour the decision may be given, provided, at all events, there be a decision; and questions on which the evidence is so uncertain, that it is much better to have a decision, whether right or wrong, than that the parties should be involved in continued litigation.'

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ART. XIII. *Treatise upon the Laws of England now in force, for the recovery of Debt, pointing out the many Abuses of them; together with a Plan for administering more speedy and equitable Justice to Creditors and to Debtors.* By John Prujean, Esq. of Gray's Inn. 8vo. 135 p. Price 3s. 6d. Sewell. 1791.

MR. PRUJEAN, after observing that humanity on the one hand, and policy on the other, have been hitherto the only two points discussed, in regard to imprisonment for debt, here offers a new plan for the relief of the honest creditor and the unfortunate debtor. In it, he proposes, that his majesty shall be empowered to name certain commissioners, who are to act under the immediate direction of the judges of the courts at Westminster, to summon plaintiffs and defendants on the petition of either, or even of a third person, to examine into the nature of the demand, and the improper or unnecessary delays in the proceedings, and to contrive and propose some suitable means, by which either the debt may be paid, or the cause come to a speedy conclusion.

After these matters have been thoroughly investigated, the result is to be laid before the judge in whose court the cause has originated, or may be pending, to the end that such an order may be made, as shall appear most beneficial for all the creditors of the defendant.

'It cannot be doubted,' says Mr. P. 'but that by some such means as these, the many *worthy* ends of the several laws for the recovery of debt, must be speedily and effectually answered; (to wit) innumerable expensive and vexatious suits must be expeditiously determined; creditors must in many instances receive their money, where they never could otherwise have expected one shilling; and debtors liberated from (perhaps) an unjust, unmerciful, and often an unworthy confinement in jail, may be compelled to return forthwith to their several former occupations, and by their industry and labour, earn a sufficiency to enable them by degrees, and where the debts are small, in a very short time, to pay the very few pounds for which they were confined.'

A draught

A draught of a bill for carrying this scheme into execution is annexed, and we are informed, that the idea of it was suggested by the municipal regulations of a town on the continent, where it has already been productive of the greatest advantages. We are sorry that the name of this place has been omitted.

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ART. XIV. *The whole Proceedings on the Trial of an Action brought by Thomas Walker, Merchant, against William Roberts, Barrister at Law, for a Libel. Tried by a Special Jury at the Assizes at Lancaster, March 28, 1791, before Sir Alexander Thomson, Knt. one of the Barons of his Majesty's Court of Exchequer. Taken in Short Hand by Joseph Gurney. 8vo. 208 p. Price 3s. stitched. Manchester, Falkener and Birch. London, Johnson. 1791.*

THE unfortunate misunderstanding which produced the present trial between Mr. Walker an eminent merchant and manufacturer of Manchester, and Mr. Roberts a barrister resident in that town, was occasioned by the former calling for the song of 'Billy Pitt the Tory,' at the suggestion of another gentleman, while he presided as president of a company met to celebrate the Revolution of 1688. This circumstance gave birth to a correspondence, which terminated in Mr. R.'s posting an offensive paper, which the jury construed into a libel, and in consequence gave a verdict in favour of the plaintiff, with 100l. damages.

Mr. Walker very candidly states his reasons for publishing the particulars in the following advertisement prefixed to the pamphlet before us :

' However painful may be the remembrance of the circumstances which gave birth to the following trial, I should not in my own opinion, nor I trust in the opinion of any unprejudiced person, as a parent, have done justice to my family, or as a citizen have discharged my duty to society, had I not laid the whole of the proceedings before the public.' o.

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ART. XV. *An Enquiry into the Causes which produce, and the Means of preventing Diseases among British Officers, Soldiers, and others, in the West Indies. Containing Observations on the Mode of Action of spirituous Liquors on the human Body ; on the Use of Malt Liquor ; and on salted Provisions ; with Remarks on the most proper Means of preserving them : also Notes relating to some Particulars in the British Army in Ireland, and the West Indies. By John Bell, M. D. Member of the Royal Medical Society of Edinburgh, Physician in London, and formerly Surgeon to the late ninety-fourth, and to the fifth (or Northumberland) Regiment of Foot. 8vo. 180 p. price 3s. 6d. in boards. Murray. 1791.*

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THE author, after stating in the preface the motives which induced him to undertake the work before us, in the first section considers 'the use of ardent spirits as a principal cause of the mortality among soldiers in the West Indies;' and says, page 7, that

'The *habitual* use of rum, in the quantity allowed by government, leads, in most cases, to its being carried to excess; and, consequently, the daily use of a certain quantity of ardent spirits, of doubtful quality, renders the human body more liable to be acted upon by the causes of disease, in a climate to which that body has not been accustomed. We will prove hereafter, that, owing to particular circumstances in the state of a soldier doing duty in a West India island, rum, whether used habitually in *moderate* or *excessive* quantity, always diminishes the strength of the body, and therefore renders the men more susceptible of disease, and unfit for any service in which vigour and activity are required.'

The climate, Dr. B. thinks not so 'prejudicial to an European constitution as it has been represented; and that men may generally enjoy good health in the West Indies, unless by their own irregularity they expose themselves to disease, for the effects of which irregularity the climate is very commonly made answerable.' Our author adduces, in proof of this, the sailing every year of a great number 'of young men from Britain and Ireland, to seek employment in the mercantile line, or to act as book-keepers on a plantation in some of the West India islands,' who generally have good health, 'as neither their circumstances, nor hopes of preferment, allow them to indulge in any excess.' Hence Dr. B. is led to conclude, that 'the difference in point of health, between persons in the mercantile and military line, is more owing to the difference in their mode of living, than to the influence of the climate, which seems to be exerted usually in a secondary manner, seldom injuring those who guard themselves against its operation, but very frequently acting as an exciting cause of disorders in men, whose bodies, by inattention to their manner of living, are predisposed to disease.' Having observed on the *habit*, which soldiers so soon acquire, of drinking spirits in the West Indies, Dr. B. says, page 16,

'The other circumstances deserving our attention, arise from a cause intended by government to produce a very different effect from what it does. Whatever may be said with regard to the superior wholesomeness of old to new rum, I am disposed to believe, from many instances that have fallen under my observation, that although there is some difference in the *immediate effect* produced by them on the body, the *ultimate effects*, resulting from the habitual use of either, are equally bad, although the effect of the old does not so speedily appear as that occasioned by the use of new spirit. However, as it has been long supposed, that the bad consequences, which we have ascribed to the

the use of ardent spirit, are in a great measure owing to the quality of the liquor, government, on this idea, has generally endeavoured to provide rum of the best kind. But the old rum, distributed by government, is disliked by the generality of soldiers, who prefer any vile adulterated trash, that leaves (what they call) a *grip* behind it. The daily allowance in Jamaica was half a pint to each man; but it is well known that this allowance was frequently encreased, by the connivance, or favour, of the person whose business it was to distribute it. As the government rum was often of a quality superior to that generally used in the island, the purchase of it became an object to many people of different ranks. Consequently a soldier was tempted to exchange his allowance for a double or a triple quantity of a liquor which he preferred to his own, and which, if we may judge of its qualities by its effects, was in the highest degree destructive; for in many cases these effects were almost instantaneously fatal. In others, though life was with difficulty preserved, yet the preservation of life was attended with a fatuity of mind, and a loss of bodily strength, which rendered the men incapable of any military duty. Many lingered in this situation for a longer or shorter time; some had a partial recovery, but it is believed that no man, who at any time suffered materially from this cause, was ever restored to a state of health which could render him useful as a soldier. It will not be concluded from hence, that in order to put a stop to a traffic of this kind, so injurious to the men, they ought to be supplied with new instead of old rum. But the fact above mentioned may partly explain the manner in which the habitual use of rum has a tendency to occasion its being carried to excess.

After remarking, 'that a strong stimulus is injurious to a body in which the energy of the vital power is weakened by disease or other causes,' our author observes, that 'it is not against the occasional use of rum in uncommon circumstances that any objections are raised,' but it is '*to the constant daily use* of a certain quantity of ardent spirit, as *inviting* even the best disposed men to employ it to excess, and as creating a want which few men have sufficient resolution to avoid gratifying, even although conscious that the gratification is ruining their health.' In the second section, Dr. B. enquires into the use of salted provisions, and the manner of preserving them; thinks too little attention has been paid to their quality and mode of preservation, as 'all kinds of provisions, in the manner in which they are preserved for the troops abroad, are considerably putrid, even when they arrive at the place to which they are consigned,' consequently 'in a warm climate' become 'particularly unwholesome, and are often the unsuspected cause of various diseases.' Dr. B. having observed, that many diseases arise among soldiers and sailors, from their provisions being cured in an improper manner, recommends the use of salt freed from its impurities by lord Dundonald's process,

process, to those employed in curing provisions for the navy and army.

The means of preserving the health of the army in the West Indies, are considered in the third section; and Dr. B. observes, that 'since an army, from necessity, must use a quantity of salted provisions, it is to be desired, that we had a substitute for rum, which might render the effects of such a diet less injurious, and might impart both a moderate stimulus, and a quantity of nutritive matter to the system.' Such a substitute our author thinks we shall find in malt liquor. In speaking of the exchange which soldiers make in the West Indies of their salt provisions for spirituous liquors, the author remarks, p. 72, that

'Owing to the indolent life which soldiers lead in the West Indies, and to other causes, it seldom happens that any one individual consumes the daily allowance of government provisions. That this is almost invariably the case, even among the most healthy men in young regiments, is too notorious to be denied. A very small quantity of salted pork will satisfy a man, whose appetite is not sharpened by exercise. It may therefore be proper to diminish the quantity of salted provisions, and to apply any saving that may accrue from thence to the providing other articles more necessary and more salutary. By this means, the men may be liberally supplied with tea, cocoa, coffee, or chocolate, which, being in their own nature antiseptic, and rendered still more so by the addition of sugar, must be extremely useful when salted meats form a principal part of the diet. The utility of those articles will be farther apparent, when it is considered, that the frequent employment of them tends to wean soldiers from the immoderate use of spirits. A commutation of this kind would not be more acceptable to the men than beneficial to the state.'

Wine, our author thinks, 'another means of preserving the health of soldiers in the West Indies,' and which he says may be procured in time of war with little trouble, and at an inconsiderable expence. As various kinds of fish are found in great plenty 'in different parts, on the coasts of the West India islands,' Dr. B. likewise suggests the idea of supplying the army with them, as very wholesome food. Thus, after having enumerated the means of preserving the health of soldiers in the West Indies, Dr. B. proceeds to give his opinion respecting the manner of living, 'that may be most beneficial to officers and soldiers newly raised, especially on their first arrival, after having been for some months on board of transports.'

The author concludes his inquiry by an appendix, containing notes in illustration of different parts of his work.



ART. XVI. *An Essay on the Vitality of the Blood.* By James Corrie, M. D. 8vo. 100 p. price 2s. 6d. Elliot and Kay. 1791.

WE took up Dr. C.'s essay with an expectation that we should be highly gratified by its perusal, and with a hope that something new would be advanced on this controverted subject. But, alas! we have been much disappointed, as we have found nothing *new* in our author's arguments, nothing *new* in his experiments, or in his manner of reasoning. Indeed to us, his pamphlet seems to have been written more as a vindication of Mr. John Hunter's opinion, than as affording proof of the vitality of the blood.

A. R.

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ART. XVII. *Description of a portable Chest of Chemistry; or complete Collection of chemical Tests, for the Use of Chemists, Physicians, Mineralogists, Metallurgists, scientific Artists, Manufacturers, Farmers, and the Cultivators of natural Philosophy:* invented by J. F. A. Gottling, Professor of Chemistry at Jena in Saxony. Translated from the original German. Small 8vo. 191 p. price 3s. sewed. Kearsleys. 1791.

THE most satisfactory account we can give of this book will be, we presume, a summary of its contents, and those of the chest it describes. In the latter are tincture of litmus, lixivium of Prussian blue, vitriolic, nitrous, marine, and acetic acids, mild and caustic volatile alkali, mild and caustic vegetable alkali, alcohol, lime-water, distilled water, calcareous and volatile livers of sulphur, crystals of tartar in powder, solutions of lead in acetic acid, of soap, of arsenic, of corrosive sublimate in distilled water, of mercury in nitrous acid prepared with heat, the same prepared without heat, of silver, of heavy earth in marine acid, and of vitriol of copper, spirituous tincture of galls, purified sal ammoniac, purified Epsom salt, ammoniated copper, quicksilver, mineral alkali, calcined borax, fusible salt of urine, litmus, litmus paper, brazil-wood paper, turmeric paper, litmus paper reddened with vinegar, a metal blowpipe, a glass pestle and mortar, a small cylindrical glass, a small glass funnel, an empty phial for making the wine-test, a small pair of scales, and medical weights. The contents of the book are: Introduction. The appearances that occur during the investigation of bodies by means of reagents explained by experiments. The use of the collection to chemists. This, the professor observes, the chemist must necessarily know, and, therefore, need not be told. The use of it to physicians: including the examination of mineral waters, of wines or cyder suspected of adulteration, of poisons, and of chemical and Galenical preparations. The use of it to

mineralogists. The use of it to metallurgists. The use of it to projecting artists. The use of it to manufacturers. The use of it to farmers. The use of it to the cultivators of natural philosophy.

The experiments are short, plain, and seem to have been faithfully made by the author. These occupy near half the book, and the section concerning the use of the collection to physicians about a fourth of it. We have not the original, but the translation appears to us to be accurate. One thing, however, we much lament, it has no table of contents, index, or running title: all would have been useful, the first, at least, is necessary.

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ART. XVIII. *An Essay on a Passage of St. Paul, 1 Cor. xi. 10. Addressed to the Lord Bishop of Exeter, and published by his Lordship's Request.* By John Hayter, A. M. Chaplain to the Right Honourable Earl of Clarendon. 8vo. 31 Pages. Pr. 1s. 6d. Wilkie, 1791.

The passage here elucidated is that which in our translation stands thus: 'For this cause ought the woman to have power upon her head because of the angels.' Our Annotator reads, in the original, for ἐξουσιαν, ἐξουσιαν; and renders the verse thus: 'For this cause ought the woman, according to essential difference of sex, to have covering on her head because of the angels, spirits, or officiating ministers.' Having given both the original, and the translation of the context, (from ver. 3 to ver. 16) first in their present state, and then amended, Mr. Hayter exposes, we think, with too much sarcastic severity, the futility of the criticisms which have been offered in explanation of the common version. His interpretation of the phrase, ἔχειν ἐπὶ τῆς κεφαλῆς is, 'to have a covering on the head,' which he vindicates by referring to the fourth verse, where the apostle by ἔχων καὶ κεφαλῆς, confessedly means a covering on the head. He pleads the unbroken manner of writing in the ancient manuscripts, as a ground of indulgence in the separation which he makes in the word ἐξουσιαν. He conjectures that the letter Σ might have been changed, through the carelessness of some transcriber, into Ν, and attempts to explain the manner in which this may be supposed to have happened. Lastly, to reconcile the reader to his metaphysical interpretation of the term ουσιαν, 'essential difference of sex,' he remarks, that Paul's learning must have rendered Aristotelian terms familiar to him, and that the words εἶναι, εἰλησθῆναι, φρεσίν, used in the context, are mutual lights to each other, discovering the ground-work of the apostle's argument, the essential difference of sex.

The criticism may be admitted as an ingenious, and not improbable explanation of a very difficult passage. But we are not without suspicion, that our critic, with several other modern writers,

writers, ascribe to the apostle subtleties which never entered his thoughts. We remark too, within the compass of this short pamphlet, a wonderful change from the academic to the dogmatic style. In the preface, the writer modestly speaks of his inability, and consoles himself, under the apprehension of failure, with the idea, 'that his defeat will be covered by the reputation, as well as numbers of those, who have been driven from the same ground before him : ' in the Essay, he has ' no doubt, that his emendation will remove every difficulty from the passage, every illogical embarrassment and defect from the context : ' and he concludes, somewhat too triumphantly, with a very forced application of a passage from the apostle's writings to his criticism : ' By the proposed emendation (if I may aggrandize this humble performance by a sublime quotation from this Christian Longinus, this great apostle himself) 'the whole body,' of his reasoning, ' fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying ' of the Church.

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ART. XIX. *An Attempt to shew that the Opinion concerning the Devil, or Satan, as a fallen Angel, and that he tempts Men to Sin, hath no Foundation in Scripture.* By William Ashdowne. 8vo. 58 pages. pr. 1s. 6d. Johnson, 1791.

THE passages, in the Old and New Testament, in which the terms Satan, Devil, evil Spirit, and the like, are used, are here examined, in order to shew that the Scripture affords no proof that a malignant Spirit operates on the minds of men, prompting them to evil actions. The writer has employed much pains, and some ingenuity upon the subject ; but his criticisms are such as do not easily admit of analysis or abridgment.

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ART. XX. *The Divine Economy of Christ in his Kingdom or Church, as practised, taught, and ordained by himself to continue according to Scripture alone.* By George Bruning. 8vo. 140 pa. pr. 2s. 6d. Booker, 1791.

IT appears to be the sole drift of this pamphlet to maintain, that the authority, conferred by Jesus Christ upon St. Peter, was superior to that granted to any other apostle, and consequently, that all invasions of the privileges or property of his successors in the church are sacrilegious. Those who wish to be acquainted with the author's method of explaining scripture, must be referred to the work.

M. P.



ART. XXI. *An Estimate of the Religion of the Fashionable World.* By one of the Laity. Small 8vo. 264 p. p. 3s. sewed. Cadell, 1791.

If we be not very much mistaken, this volume comes from the same pen as the late popular production entitled, 'Thoughts on the Manners of the Great.' It is written in the same polite style, and not without a considerable share of argument and good sense. The author evidently aspires to be thought a sound orthodox member of the establishment, and is indeed one of its most able champions; but we may say, '*non tali auxilio.*'

As the contents of the different chapters will give a very proper analysis of the work, we shall transcribe them.

'Chap. I. Decline of Christianity shewn by a comparative view of the religion of the great in preceding ages. Chap. II. Benevolence allowed to be the reigning virtue, but not *exclusively* the virtue of the present age—Benevolence not the whole of religion, though one of its most characteristic features. Whether benevolence proceed from a religious principle will be more infallibly known by the general disposition of time, fortune, and the common habits of life, than from a few occasional acts of bounty. Chap. III. The neglect of religious education both a cause and consequence of the decline of christianity. No moral restraints—Religion only incidentally taught, not as a principle of action. A few of the causes which dispose the young to entertain low opinions of religion. Chap. IV. Other symptoms of the decline of christianity—No family religion—Corrupt or negligent example of superiors—The self-denying and evangelical virtues held in contempt—Neglect of encouraging and promoting religion among servants. Chap. V. The negligent conduct of christians no real objection against christianity.—The reason why its effects are not more manifest to worldly men, is, because believers do not lead christian lives.—Professors differ but little in their practice from unbelievers. Even real christians are too diffident and timid, and afraid of acting up to their principles.—The absurdity of the charge commonly brought against serious people, that they are too strict. Chap. VI. A stranger, from observing the fashionable mode of life, would not take this to be a christian country.—Lives of professing christians examined by a comparison with the Gospel.—Christianity not made the rule of life, even by those who profess to receive it as an object of faith.—Temporizing divines contribute to lower the credit of christianity.—Loose harangues on morals not calculated to reform the heart. Chap. VII. View of those who acknowledge christianity as a perfect system of morals, but deny its divine authority.—Morality not the whole of religion.'

In the present publication we are sometimes offended with an affected candor, or squeamish delicacy, that seems afraid of giving offence to 'the Great.' It expresses itself in a sort of genteel ironical hint, or a sly mode of frittering away sentiments by the help of negatives. Such as, 'that [the afternoon]

noon] is a season when the pews of the fashionable world are *not remarkable for being crowded,*' p. 7. And again, 'That the effects of such a principle [an active, vital, influential principle of religion, operating on the heart] are strikingly visible in the lives and manners of the generality of those who give the law to fashion, *will not PERHAPS be insisted on.*' p. 205.

Many such passages occur; but it must not be denied, that the work, as a whole, does the writer great credit. Witness, in part, the following extract, p. 230.

'After having, however, just ventured to hint that such are indeed the humbling doctrines of the Gospel, to which alone eternal life is promised; I shall, in deep humility, forbear enlarging on this part of the subject, which has been exhausted by the labours of wise and pious men in all ages. Unhappily, however, the most awakening of these writers are not the favourite guests in the closets of the more fashionable christians: who, when they happen to be more seriously disposed than ordinary, are fond of finding out some middle kind of reading, which recommends some half-way state, something between paganism and christianity, suspending the mind, like the position of Mahomet's tomb, between earth and heaven: a kind of reading, which, while it quiets the conscience by being on the side of morals, neither awakens their fears, nor alarms their security. By dealing in generals, it comes home to the hearts of none: it flatters the passions of the reader by ascribing high merit to the performance of certain right actions, and the forbearance from certain wrong ones; among which, that reader must be very unlucky indeed who does not find some performances and some forbearances of his own. It at once enables him to keep heaven in his eye, and the world in his heart. It agreeably represents the readers to themselves as amiable persons; guilty indeed of a few faults, but never as condemned sinners under sentence of death. It commonly abounds with high encomiums on the dignity of human nature; the good effects of virtue on health, fortune, and reputation; the dangers of a blind zeal, the mischiefs of enthusiasm, and the folly of being "righteous over-much:" with various other kindred sentiments, which, if they do not fall in of themselves with the corruptions of our nature, may, by a little warping, be easily accommodated to them.'

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ART. XXII. *The Portrait of St. Paul: or, the true Model for Christians and Pastors. Translated from a French Manuscript of the late Rev. J. William de la Flechere, Vicar of Madeley. To which is added some Account of the Author.* By the Rev. Joshua Gilpin, Vicar of Rockwardine, in the County of Salop. In two Volumes 12mo. 707 p. Price 7s. Boards. Shrewsbury, Eddowes. London, Longman. 1790.

THIS portrait of St. Paul contains a sort of practical commentary on the great apostle's doctrine and ministry. The work is divided into short commodious sections or chapters, on

the leading traits of his character, such as,—‘ His early piety’ —‘ His intimate union with Christ by faith’—‘ His extraordinary vocation, &c.’ At the end of these sections are subjoined notes by the translator containing memoirs of Mr. De la Flechere, and forming a parallel between him and St. Paul. This is not very judicious, and would be particularly offensive to the deceased author, who is represented as a man of uncommon humility.

That he was a very pious, sincere and active minister we have no doubt; such as many of those men are, whom the more rational, or indifferent part of mankind call mystics, methodists, or fanatics. It is certain that Mr. De la F. would have been ranked under one or other of these denominations in this country. As a zealous and conscientious minister, however, he is to be applauded, because he certainly did good: but Mr. G.’s account of him is so extravagant, as to deserve the appellation only of a biographical romance.

A short extract will afford a sufficient specimen of these volumes. VOL. I. p. 143.

‘ TRAIT XVI.—HIS PARTICULAR LOVE TO THE FAITHFUL.

‘ The universal love of the true minister manifests itself in a particular manner, according to the different situations of those, who are the objects of it. When he finds the whole conduct of professing christians conformable to the nature of their sacred profession, *he loves them with a pure heart fervently*; and giving way to the effusions of a holy joy, he expresses his affection in words like these: *Brethren, we are comforted over you, in all our affliction and distress, by your faith: for now we live, if ye stand fast in the Lord. And what thanks can we render to God for you, for all the joy, wherewith we joy for your sakes before God!* In these expressions of St. Paul an astonishing degree of affection is discovered. *Now we live*—as though he had said, We have a two-fold life, the *principal life* which we receive immediately from Christ, and an *accessory life*, which we derive from his members, through the medium of brotherly love. And so deeply are we interested in the concerns of our brethren, that we are sensibly affected by the variations they experience in their spiritual state, through the power of that christian sympathy, which we are unable to describe. Thus when sin has detached any of our brethren from Christ, and separated them from the body of the faithful, we are penetrated with the most sincere distress: and, on the contrary, whenever they become more affectionately connected with us, and more intimately united to Christ, our common Head, our spirits are then sensibly refreshed, and invigorated with new degrees of life and joy.

‘ Reader, dost thou understand this language? Hast thou felt the power of this christian sympathy? Or has thy faith never yet produced these genuine sentiments of brotherly love? Then thou hast spoken as a person equally destitute of sensibility and truth, whenever thou hast dared to say—*I believe in the communion of saints.*’

Besides



Besides the portrait of St. Paul, the work contains various objections and answers; a portrait of 'The true Minister or Evangelical Pastor, his Duties, Doctrines, &c. and An Essay on the Connexion of Doctrines with Morality.'

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ART. XXIII. *Essays on the Evidence, Characteristic Doctrines, and Influence of Christianity.* 12mo. 394 p. Price 3s. sewed. Bath, S. Hazard. London, Robinsons. 1790.

SENSIBLE, learned and pious Essays on the important subjects mentioned in the title-page. We must add, that the writer appears to be an orthodox Christian, and writes with an air of great sincerity and honest conviction.

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ART. XXIV. *Sermons on the Heart:* By John Jameson, M. A. Minister of the Gospel, Forfar. 2 vols. 8vo. 959 pages. Price 8s. Boards. Edinburgh, Neil and Co. London, Dilly. 1789.

THESE Sermons on the Heart comprehend a system of moral and religious duty branching out into the most useful, but common-place topics. We shall only observe, that those who, like Mr. Jameson, are attached to Calvinistic Divinity, the old scholastic terms and catechetical forms of the last and preceding century, will read our author's volumes with great satisfaction. They manifest very respectable abilities, much exemplary devotion, and solid reasoning.

One short extract will give a sufficient idea, with regard to style and manner, of the whole. VOL. I. p. 4.

'There is an *infinite* evil in sin. This may appear impossible, because man, its subject, is a finite being. But although viewed in man, or in any creature as its subject, it can be only finite; with respect to God, the object against whom it is directed, it is infinitely evil: for it is an affront to his infinite perfections. Men themselves judge of the evil of crimes, not so much by the person who commits them, as by the object against whom they are committed; and according to the station or dignity of the injured party, they are viewed as greater or less. Thus, that which is only felony, when affecting a fellow-subject, becomes high treason, when committed against the sovereign. In forming an estimate of the evil of sin, we are not so much to judge of it by the relation it bears to ourselves, or to society, as by that which it bears to the great God, who is principally offended. The evil of sin, as committed against him, appears so enhanced, that notwithstanding its fatal effects with regard to ourselves or others, we may speak of every transgression in the language of David in his penitential psalm: *Against thee, thee only have I sinned, and done this evil in thy sight.* Every sin strikes against God, as peculiarly and directly, as if no other were either affected or offended by it, or even privy to the commission. Had there not been an infinite evil in sin objectively considered, it would not have required infinite satisfaction. *It was not possible*

that the blood of bulls and goats could take away sin. It indeed required the shedding of blood: but this blood must be of infinite value. That of the sinner himself could not suffice. Therefore God must purchase the Church with his own blood. For without this there could have been no salvation. It was necessary that the ransom should be infinitely precious;—not because of the multitude of sinners to be redeemed; for they, being finite, could never, by reason of their number, require infinite satisfaction:—not merely because of the multitude of sins from which they were to be redeemed, which, in a certain sense, as exceeding all human calculation, may be called infinite; for these were all known to him, and he could have exacted the ransom, without exceeding in the least:—but by reason of the evil of sin, which required that infinite satisfaction should be given to Divine Justice. This is the great reason why the sufferings of hell are eternal. For as the sinner, on account of his finite nature, cannot give that infinite satisfaction which the justice of God demands, or, in other words, sustain the whole of divine wrath at once, it is necessary that it be continued for ever, that what he cannot sustain in its full extent, may be measured out in endless duration. This, we say, is the great reason, for it is not the only one. Their continuance in sin would, of itself, subject them to continuance in suffering. F.

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ART. XXV. *Eight Sermons preached before the University of Oxford in the Year 1791, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury.* By Robert Morris, M. A. late Fellow of Brasen Nose College. 8vo. 242 p. Price 3s. 6d. sewed. Rivingtons. 1791.

IN retracing the beaten path of the Evidences of Religion, it requires uncommon talents, or an extraordinary share of erudition, to produce new arguments, or bring to light new confirmations of the old. The present Course of Lectures has few claims to attention on either of these grounds, and can boast little originality in the plan, or distinguishing excellence in the execution. It will therefore be sufficient, if we very briefly state its leading heads.

The Lecturer treats of Faith, *first*, as a *principle of knowledge*, showing its use, as such, in various branches of science, its reasonableness, derived from the ability and veracity of witnesses, and the certainty of human testimony in confirmation of facts; *secondly*, as a *principle of conduct*, necessary on account of the defect of other principles, and in fact productive of much benefit to mankind in the exercise of various arts, and in the ordinary occurrences of life.

Applying these general observations to the case of divine revelation, our author proceeds to show, that the proof of the authenticity and authority of the canonical books of scripture, depending on human testimony, is complete; that, though the internal evidence be not strictly necessary, or always a safe and expedient

expedient criterion of truth, yet it is also, to a great extent, useful and undeniable; that the articles of faith, of morality, and of the œconomy of the gospel, are clear of all exception, and, particularly, are capable of a satisfactory vindication in those instances of each which have been most disputed; and lastly, that the christian faith is recommended to us by the necessity and use of it to our religion and morality, by the effects which it tends to produce, and by the glorious rewards which it enables us to obtain.

The subject of Religious Establishments is next discussed: government is maintained to be necessary, and of divine authority, both in civil and religious establishments; the fashion and mode of religious discipline, in every particular, is asserted to be the concern of government in each country; confessions, and articles of communion, are defended as the fences of religious and civil peace, necessarily adopted against the return of evils injurious to both: the Athanasian creed, in particular, is vindicated as *necessary*, and as consistent with truth and *charity*; and it is inferred, as a general conclusion, 'that the liturgy and discipline of the Church of England must be complied with, notwithstanding all imperfections and improprieties, if nothing positively wicked can be discovered, which is not the case.'

Heresy, the last subject of discussion in these Lectures, is maintained to be no proof of fault in any church, because it necessarily exists at all times; the causes assigned for its existence are, the narrowness of the human intellect, or the want of sagacity, preparation, or other requisites in the enquirer: it is distinguished from the mistakes of sincere men, and is asserted to be the offspring of immoral prejudice, and to be, on that account, at once contemptible, odious and dangerous.

The last Lecture applies the general doctrine of the preceding Discourses to the present times, and concludes, that 'however specious the zeal of modern heretics, which is merely the ardour of an inferior party striving to overtake a greater, however plausible their almost exclusive pretensions to liberality of mind, true learning, and disinterestedness, which are false and ridiculous, they are not entitled to credit; they have not the qualification of true witnesses; neither ability nor integrity commend their testimony to our faith.'

Our Lecturer thus apologizes for the defective state in which religious institutions were left at the reformation. P. 214.

'In the hands of a pious and able leader, the cause of religion had even for the primary agent and mover of this change an insincere and selfish monarch, who yet was not, with any safety to it, to be offended. It had next all the finesse, the secret intrigues and frauds to combat of the professors of a most artful and powerful church. It had ignorance, bigotry, and the charms not only of  
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a specious and splendid, but of an indulgent and sensual system, to eradicate from the minds of the higher and lower orders of people. It had also opposition from Papal policy, and from the interference of foreign nations, as well as long usage and prescription at home, to overcome. But, more than all, it had the imperfect and yet unsettled principles of doctrine and discipline among the reformers themselves, their various tempers also and interest to reconcile, or at least to prevent from exciting a disunion and open rupture. The check on our illustrious reformer and his party during this reign, was continued in the minority of the succeeding prince by the intrigues of the Romish party in the court: and the progress of this work, like that of its exemplar the cause of the gospel in the hands of the apostles, was retarded by the obstacles thus laid in its way. Like that also, in the next period, it sealed the truth, and cemented the glorious fabric which should endure and rise above all opposition, with the blood of its great and faithful advocates. On the return of happier times, in its completion, the differences of interests and opinions among the leaders, the prejudices and weakness of a whole nation for so many centuries accustomed to the Romish liturgies, a deference to the political exigencies of the kingdom, and to the pleasure of that authority through which alone the whole was to receive its legal establishment; these incidents, I say, must of course have rendered it necessary that the system should be composed with such latitude, as, while it rejected every thing that was criminal and unsafe, might comprehend the differences of opinions subsisting between the several parties, and render the communion with it as accessible as was possible to all. Such a necessity of accommodation, among the many difficulties that attended this matter, is a sufficient answer to those who talk of a perfect form, or raise objections on those parts in any, that are unessential to the end and purpose of the whole. And indeed, to say no more on this topic, it is plain not only from the history of this and every church in every age, but also from the conduct of our Divine Saviour and his apostles, that in all religious concerns, as we know it to be in all public temporal transactions, it is necessary to give way to the prejudices which it is out of our power to remove, and to become all things unto all men for the sake of all.

If this be a just representation of the difficulties which attended the reformation, and of the imperfect manner in which this great work was accomplished, the true inference surely is, not that the pile thus left unfinished ought to remain untouched till it fall, but that, after the long interval of two centuries and a half, it must be highly expedient, that the edifice should undergo a thorough examination, in order to remove every hazardous encumbrance, and to make what remains as commodious and comfortable, as the art of political and ecclesiastical architecture, in its present improved state, can render it.

ART. XXVI. *Sermons by the late Reverend John Logan, F. R. S. Edin. one of the Ministers of Leith. Vol. II. 8vo. 428 p. pr. 6s. in boards. Robinsons, 1791.*

THIS posthumous volume consists partly of *Lectures*, or explanations and improvements of connected portions of scripture, after the usual manner in the Scotch church, and partly of sermons on miscellaneous subjects. Though the writer adheres closely, in point of doctrine, to the established creed of his church, his discourses are chiefly of the practical kind. They have a considerable variety of thought, and much animation of language; but do not appear to have been composed for the public eye. In order to fill up the volume, the editor has inserted many short discourses which the preacher had left unfinished, or which were probably nothing more than hints upon which he expatiated more at large in the pulpit.

ART. XXVII. *A Sermon on Church Discipline; being an Enquiry how far the present National Clergy are to be justified in their Departure from the Strictness and Severity of the Primitive, and of the early reformed Church. Preached at the Cathedral at Norwich, June 17th, 1791, at the Primary Visitation of George, Lord Bishop of the Diocese; and published at the unanimous Request of the Rev. the Chancellor, and the Clergy of the Deaneries of Norwich and Ingworth. By Thomas Jeans, A. M. Rector of Witchingham, Norfolk, late Fellow of New College, Oxford, and formerly Secretary and Chaplain to the Right Hon. Lord Viscount Stormont, in his Embassy at Paris. 4to. 22 pages. pr. 1s. Robson, 1791.*

IN this sensible, and on the whole, well written discourse, the author draws a comparison between the ancient and the present state of the Christian church, in order to prove, that the governors of the church of England have acted wisely in departing, in some degree, from the strictness of primitive discipline. After quoting from Dr. Price's treatise on morals, a general observation on the variety of conduct, which, with the same principles and rules of morality, must arise from the changes which take place in human affairs, Mr. Jeans shows, that in the primitive church a severe system of discipline was necessary in order to secure respect, to preserve new converts steady to their profession, and to counteract the influence of pagan philosophy; and that this rigour was the natural effect of the prevailing disposition and character of the first christians, and particularly of the manner in which they blended religion with their ordinary discourses and temporal concerns. A similarity of discipline, he observes, took place in the church of England from similar causes, at the time of the Reformation; till the extreme austerity

rity of the sectaries rendered it adviseable for the church to relax her authority, and discover a disposition towards mildness and gentleness. To show that it is both innocent and prudent to follow this tendency in the present age, the preacher expatiates on the liberal spirit which characterises the present times, and remarks, that to temper ecclesiastical government with mildness, is not only reasonable, because it is most agreeable to the nature of religion, which 'is a plant of so delicate and withal so generous a growth, that no pains taken to force it will ever make it flourish;' but also because the church, now grown strong and respectable by length of time, requires not the aid of severe discipline, which may be necessary in new establishments; because mildness in our church government is consonant to the freedom of our civil constitution; and because the regard to external decency and propriety, which modern refinement has introduced, renders the restraint of strict discipline less necessary. In conclusion, the preacher suggests to the inferior clergy, the propriety of making the mild indulgence of their superiors a motive to circumspection and diligence.

In an apology for the relaxation of ecclesiastical discipline we are surprised to find the following passage, which evidently breathes a spirit of intolerance.

'If the civil government have allowed a greater degree of freedom to its subjects, however we may lament the ill effects of *too much liberty*, upon their religion, however we may wish, that some *civil restraint* was laid upon licentious dispositions, still we are *reduced* to accommodate ourselves to that, which we have not power to alter.'

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ART. XXVIII. *Obedience to God the Measure of human Liberty.*  
*A Sermon preached at the Parish Church of Basingstoke, in the County of Southampton, on the 26th of May 1791, at the Visitation of the Rev. Dr. Thomas Balguy, Archdeacon of Winchester; and published at the Request of the Archdeacon and the Clergy present.* By Edward Salter, M. A. Domestic Chaplain to his Royal Highness the Duke of York, Prebendary of York, Rector of Stratfield Saye, and Stratfield Turgis, and formerly Student of Christ Church in Oxford. 4to. 24 p. pr. 1s. Rivingtons, 1791.

AFTER a few general observations on natural liberty and Christian freedom, Mr. Salter attempts to adapt his discourse to the times, by holding forth modern theorists as men who 'use their liberty for a cloak of licentiousness;' who secretly undermine, or avowedly overturn the bulwarks of society; and whose spirit would 'impel them to deprive others of the blessings of toleration and liberty, should they muster strength enough to enforce their own maxims as the basis of a  
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general religion.' But the preacher has not proved, that a desire of reformation and improvement necessarily implies a disposition to intolerance.

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ART. XXIX. *Three short Discourses, on the Lord's Supper, the Example of Christ, and Compassion to the Poor.* 12mo. 51 p. pr. 6d. Newark, Allin and Ridge. Lond. Johnson, 1790.

THESE are practical sermons, drawn up after the manner of several which have been already published by Mr. Charlesworth: they are well adapted for ordinary use, either in the pulpit or the family.

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ART. XXX. *A Sermon occasioned by the Death of Mr. John Flight, who departed this Life, July 10th, 1791, in the 25th Year of his Age; preached in Angel-street, Worcester.* By J. Dore. 8vo. 29 pa. pr. 6d. Gurney, 1791.

FROM the text, 'God is Love,' Mr. Dore takes occasion to expatiate on the goodness of God, in the usual style of Calvinistic preachers, and concludes with an account of the religious experience and character of the deceased, who appears to have belonged to a society of Baptists.

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ART. XXXI. *Love to Enemies explained and recommended, in a Discourse delivered to the Two Societies of the Old and New Meetings in Birmingham lately burned down; and now assembling together at Carr's-lane Meeting-house, Aug. 7, 1791.* By Radcliffe Scholefield. 8vo. 24 pages. pr. 1s. Johnson. 1791.

MR. SCHOLEFIELD, one of the ministers of the society of the late Old Meeting in Birmingham, having been absent from home during the late riots, on his return expressed a truly christian spirit towards those who had burned down his place of worship, by preaching a sermon on the Love of Enemies, which is here published. The discourse is solid and judicious, candid and liberal. It concludes with a firm assertion of the falsehood and injustice of the notions which have been entertained concerning the Dissenters, and an earnest exhortation to them not to seek revenge, and to rejoice that in such a scene they were the peaceful sufferers and not the actors.

The following extract from the preface will shew in what light these proceedings appear to the author, who seems to be a man of great candour and moderation.

'They have burnt down, with unprovoked rage and fury, two of the largest and most respectable places of worship, amongst the Dissenters, in this kingdom;—they have levelled with the ground, or ravaged, the houses of as valuable, peaceful citizens, as this country can boast;—they have destroyed the habitation,  
and

and banished (for the present) from his friends and family, a Man, who, for temper, abilities, and real worth, is an *ornament* to human nature; who has been admired and distinguished by every friend to literature, and whom foreign nations would esteem it an *honour* to have enrolled among them.—In fine, they have stained the future annals of our country with instances of rapine, injustice, and violence, to which its previous history, for centuries past, can scarce afford a parallel!

\* The author, at the time, was at a distance from home, and only learnt, in general, that it was the act of an undistinguished mob:—but great was his surprize, and equal his indignation, to find on his return, not like St. Paul, when walking through the streets of Athens, an inscription to an *unknown God*; but an appeal to two sources of Authority, which ought to have been treated with higher respect, either as a willing or forced vindication of their conduct—CHURCH and KING appeared written upon every house; and the *actors* in the scene claimed the honour of being their most *steady* and *zealous defenders*.

\* His Majesty has, with a zeal and speed suited to a *parental care*, shown his marked disapprobation of *such defenders*, by sending immediate relief, and publishing his royal proclamation. Numbers, likewise, of the established Church, have, as individuals, acted a most *friendly* and *benevolent* part; but general reflexions or charges, upon large and public bodies of men, require as public and extensive a refutation.

\* Truly concerned for the honour of a Church, with whose officiating Clergy he held the most intimate and friendly intercourse, for the first seventeen years of his own public ministry; a Church, from particular members of which he has received many proofs and instances of marked and distinguished respect and kindness; the author has waited, with a friendly impatience, to see a public Meeting of its Clergy and Laity called, and as public a disavowal and abhorrence of the late riotous measures (ostensibly exerted in their support) expressed. Hitherto he has waited in vain;—but was he allowed to argue the case with them, and was even a member of their own body, he should say, that till this is done, in the most open and unreserved manner, a lasting stain will remain upon the body at large. Every thinking mind will soon discover, that if the Church stands in need of such defenders—it is *weak*; if the Church approves, or even does not, in the most explicit terms, condemn them—it is *wicked*.

\* Had any of the Churches of the Establishment been burnt by accident, or through age required being pulled down and rebuilt, the Dissenters (if necessary) would, even before this time, have furnished them with every accommodation in their power\*. And shall not one expression of condolance and sympathy come

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\* At Banbury (while the Church is rebuilding) the Dissenters have offered the use of their meeting to the members of the establishment; it has been accepted, and the author is informed they attend public service in it at this day.\*

from a body, under whose apparent auspices, at least, the whole of this *horrid business* has been transacted.

‘He would farther venture to forewarn them, without any gift of prophecy, that except a measure of this kind is adopted, many of the wiser, more moderate, and thinking part of the Church, will be inclined for ever to leave its communion. Persecution, in the darkest ages of the Church, wore always an unfriendly aspect to its interest; but the very idea of it (with the light which has now diffused itself through Europe) will strike many individuals with horror.’

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ART. XXXII. *The Origin and Stability of the French Revolution. A Sermon preached at St. Paul's Chapel, Norwich, July 14, 1791. By Mark Wilks, a Norfolk Farmer. 77 pa. Price 1s. Johnson. 1791.*

THIS Norfolk farmer is, in every sense of the term, a plain-spoken man. His language is familiar, and sometimes coarse, even to rudeness; but there is much meaning in his bluntness, and his sermon will be understood by many, upon whom the elegant periods of a Mackintosh would be lost. We shall give one extract from the more sober part of this democratic philippick. p. 53.

‘But to be sober, let me ask the enemies of France, who prate of the design of foreigners against the Revolution, what foreign power under heaven can be either so *unjust*, or impolitic, as to interfere in the affairs of France? The revolution has nothing at all to do with foreign politics, but is entirely confined to the internal concerns of France. It is an event, with which foreigners have no business, and as M. Beaumetz remarks, what foreign powers will be mad enough to spill the blood of their troops in a cause in which they have no interest? The revolution is formidable to no *free nation* whatever, it is a Revolution benign in its very nature and principles, and as it was never intended to destroy, but to confirm all lawful *authority*, it must be every where salutary in its effects.—It will, in process of time, enlighten the darkest corners of the globe, and diffuse every where the salutary rays of freedom and happiness.—What power can oppose *such* a revolution, without being guilty of the most violent and egregious acts of injustice.

‘Nor would foreign interference be less impolitic than unjust. I foresee, and I this day foretel, (not by *inspiration*, but by judging of the future by the past) that the very moment any *despotic government* draws the sword against the liberties of France, that moment, and by that very act, that government will ‘proclaim liberty to the captive, and the opening of the prison to them that are bound.’—If the king of Spain, or any other crowned tyrant, thinks it wise to liberate his own slaves, let him begin to forge chains for freemen; let him attempt to rebuild the Bastile, and he destroys the inquisition; let him attempt to destroy the rights of Frenchmen, and he asserts the rights of Spaniards; let him attempt



tempt to make Louis a tyrant, and he becomes himself the father of his people—Political tyrants will be trembling spectators of those struggles that happen between the subject and the prince, but they will take no side, because to take *either* is dangerous.’

The situation of the anti-revolutionists, our prophet pronounces to be a situation of despair.

‘ If they look upward, heaven affords no hope, heaven is too good ; if they look downward, hell may flatter, but cannot help, hell is too impotent ; if they look to earth, there is no help there, earth is too wise.’

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ART. XXXIII. *The Duty of Christians to Magistrates : A Sermon occasioned by the late Riots at Birmingham, preached at the King's Weigh-House, East-cheap, on Lord's Day Morning, July 24, 1791. With a prefixed Address to the Public, intended to remove the Reproach lately fallen on Protestant Dissenters.* By John Clayton. 8vo. 41 pages. Price 1s. Dilly. 1791.

THE doctrine of this sermon is, that private Christians are not justified in being forward and active in regulating the civil constitution of nations, and that Christian ministers ought only to interfere in politics as peace-makers, and promoters of order and submission. Agreeably to this doctrine, the author, in his prefixed Address, expresses much disapprobation of the conduct of those ‘ who, in this age of impaired subordination, have been dignified with the appellation of Apostles of *Liberty*.’ The blame of all our public animosities, he lays upon those who have apostatized from the doctrines of the reformation, and who only consult to cast down God our Saviour from his excellency. He expressly ‘ renounces all pretensions to the modern harlot-like charity, which *opens her arms to promiscuous lust*, and desires no charity, but that which ‘ rejoiceth in the truth’—that is, his charity, like a good wife, stays at home. It is no wonder that such bigotry, for it is a perversion of terms to call it charity, is averse to all improvement, and thinks it best, ‘ *all things considered*, that what is at rest, may not be disturbed.’ Rather than hazard the consequences of a free discussion of opinions, this writer chuses to abandon the general principles of religious liberty, and the common rights of citizens. What could the most abject slave of despotism do more ? If, as he asserts, many of his brethren, both clergy and laity, agree with him in judgment and spirit, all that can be inferred from the fact is, that there are many inconsistent dissenters. Upon this writer's principles, men in becoming Christians, and especially Christian ministers, cease, in a certain degree, to be citizens.

ART. XXXIV. *Remarks on a Sermon lately published by the Rev. John Clayton. In Three Letters to a Friend. By a Protestant Dissenter.* 8vo. 31 pages. Price 6d. Johnson. 1791.

IN reply to the sentiments advanced in Mr. Clayton's Sermon and Address, this remarker maintains, that the Christian precepts, respecting the necessary subordination of society, by no means preclude any wise and well-timed exertions in favour of the civil happiness of our own country, or of mankind; and vindicates, with becoming spirit, the character and conduct of those dissenters, whose late sufferings from popular phrenzy ought, at least, to have screened them from the insults of false brethren. The remarks are just and lively, but by no means reach the full extent of the subject. M. D.

ART. XXXV. *An Appeal from the new to the old Whigs, in Consequence of some late Discussions in Parliament, relative to the Reflections on the French Revolution.* 8vo. 139 pages. price 3s. sewed. Doddsley. 1791.

IF, on any inquiry, a dispassionate temper is of essential importance to the interests of mankind, and the well-being of society, it is when the question respects the science of government. Perhaps, if sensible men of all parties would agree to examine, with a little more coolness and caution than they are accustomed to use upon these occasions, they would find fewer causes of dispute than they are at present aware of. The decided champions of absolute monarchy are at present but few, if any; and perhaps, if the question were fairly stated, the friends of mere democracy would be diminished. In the ancient vocabulary *rex*, *government*, implied all the collective powers of a state, legislative as well as executive; and the contest was really whether the legislative authority should be vested in one man, or in the multitude at large. But no man at present asserts, that legislative authority ought to be committed to a monarch; and surely, whatever nation is possessed of a popular legislature, is possessed of the great essential characteristic of a republic. The point then that should be in debate with the moderns is simply, whether it be most conducive to the welfare of a state to separate the departments of the public service, or to commit them to one; to employ one or many (servants we were going to say, but Mr. Burke corrects us, and we substitute the politer term) officers of the public.

It is therefore the spirit in which Mr. Burke's compositions are penned, more than the matter which they contain, that we are disposed to condemn. The latter would be easily discussed, but the former is not easily appeased: passion is an epidemic which spreads from one to another, and raises an in-

vincible barrier against the progress of truth. There is another point on which we essentially differ from Mr. Burke, and which we conceive ourselves authorized, as reviewers, to notice, without becoming parties in the dispute. That gentleman is continually loading his adversaries with the epithets of metaphysicians and theorists: now we really do conceive Mr. Burke, and the old whigs (as he chuses to term them) to be the more egregious theorists of the two. The whole system of the British government, as represented by Mr. B. and the whigs of half a century ago, is nothing more than a specious theory, which never did and never could practically exist. It consists of three jarring and opposite powers, so equally balanced, that they poise and keep each other in equilibrium. The government of Great Britain is a much simpler, and, in our opinion, a much better institution. It is a democracy in its legislative, that is, its most essential part; and a monarchy as to the executive government. We speak not of the upper house, for by the essential principles of the constitution, it is necessarily united to the crown, and cannot act in opposition to it. Whether, and how far in any of its minuter branches, this constitution might admit of improvement, is a different question; but it is a question that cannot be determined till men agree to lay aside their Gothic prejudices, and come to the inquiry in a better humour than the author at present before us.

In discussing the conduct of our neighbours, we have also to complain of the same want of method, and the same want of temper, in our author. To determine at all on the merits of the question, it would be necessary to decide previously from historical evidence, whether the old government of France was such as ought to have been supported; and, in the next place, it would be proper to inquire, by a careful inspection into the new constitution of France, how far it is calculated to promote the happiness of the public, and in what particulars they have erred.

Neither of these has Mr. B. done. He boasts indeed, and promises most magnificently. ‘Had I been permitted to proceed I could have shewn, &c. Had I been allowed to speak, I could have proved, &c.’ But why has he not *now* proved—What has *now* prevented him from a clear and logical discussion of the facts; and surely he might *now* have discussed them in a much more proper and more satisfactory manner, through the medium of the press.

Thus far we have thought necessary to urge in apology for disappointing our readers of what they may probably expect from us, an analysis of this very desultory performance: for the truth is, instead of an analysis, we can only present them with a short statement of its principal contents.



The pamphlet, though Mr. Burke is only spoken of in it in the third person, is avowedly the production of that gentleman, and may be considered as an apology for his conduct in parliament in the debate on the Quebec bill, which has probably produced an irreconcilable disagreement between him and Mr. Fox. He begins by observing, that had he been permitted to speak, he could have proved the French revolution that very same nefarious thing which he conceives it to be, and that a faction of the same profligate stamp and character was prepared to overturn the constitution of this country. He bewails the downfall of popery, and seems not well pleased that he himself 'has no office under the crown, and is not the organ of any party.'

Mr. Burke next combats the charge made against him by the *Argus*, that he acted as the tool of a crafty minister, to fix upon Mr. Fox the stigma of republican principles; and concludes this head by observing, that the party will probably not consider his (Mr. B.'s) exclusion as *any loss at all*. He opposes the charge of inconsistency, by observing, that no man who has written much upon a variety of subjects can be expected to be totally consistent; and quotes his own speeches at Bristol to prove that he was *then* a true whig. Mr. B. next cites, in support of his former publication, a variety of extracts from the speeches on Dr. Sacheverel's trial; and asserts, there has been no improvement in the human intellect since that period, and that 'where the old authors have left him in the dark, he is in the dark still.' Primogeniture he thinks a most wise, just, and happy institution; and he quotes (we think very unfairly) the sentiments of Mr. Paine, as the sentiments of all who approve of the French revolution. Mr. Paine is a citizen of a republic; and he contends for the republican system: but it by no means follows, that all who approve of the principles of the present French government are republicans; and even the society which recommended it, recommended it only 'as a masterly refutation of Mr. B.' which cannot be construed into an indiscriminate recommendation of every sentiment Mr. P.'s book may contain.

Mr. B. contends, with his usual tenacity, that the people have no right whatever to alter the government on any occasion. In a rude state he asserts there is *no people*; and when the old government is dissolved, like that of France, there exists no longer either *majority* or *minority*.

Such are the paradoxes with which this fanciful writer amuses his imagination. Such ingenious trifling may indeed serve for the entertainment of the closet, or the chit chat of a tea table, but never can be introduced with advantage into any system of policy or legislation.

ART. XXXVI. *A Letter from Major Scott to the Right Hon. Edmund Burke.* 8vo. 94 p. pr. 1s. 6d. Stockdale. 1791.

HOWEVER disposed we may be to make allowance for the aberrations of genius, and however unwilling we may be 'to pin down the language of an eloquent and ardent mind to the punctilious exactness of a pleader,' we cannot but admit, that Major Scott, in this pamphlet, has completely established his charge of *inconsistency* against Mr. Burke. The principal contents of the pamphlet are briefly summed up by the author in the following passage, though we think the whole publication well worth perusal, as exhibiting one of the most curious instances of the versatility of modern patriotism. P. 88.

'Let me bring to a *point* the heaviest accusations, that you have preferred, both against the minister, and the several branches of the legislature.

'Mr. Pitt, by your account, got into power by *dark* and *secret intrigues*, and by corrupting the House of Lords, which induced a virtuous House of Commons to *withhold all confidence* from him.

'He preserved himself in power by a *notorious breach of faith*, in advising his majesty to *forfeit his royal word*.

'He used his power in a manner so *flagrantly corrupt*, that all the acts of Roman iniquity, did not equal the *gigantic corruption* of one single act of Mr. Pitt's.

'During the indisposition of the king, he formed a most monstrous system, by which he violated *every principle of the British constitution*.

'All the lesser acts of his administration were faulty in a degree, and his interference with Russia, a *most palpable error*.

'Yet, Mr. Burke, this is the *minister* whom you leave in possession of unbounded power, *with great satisfaction*.

'The House of Lords is composed of members, many of whom are perfectly ready, and willing to act the part of *talent-bearers, parasites, flatterers, pimps, and buffoons*. After having engaged to vote with Mr. Fox, corruption and intimidation were successfully employed, and they voted with Mr. Pitt.

'The House of Commons were ready at all times to support that minister, whom the king's friends chose to bring forward, as the puppet of the day, and nothing could cure their versatility and infidelity, but the *interposition of the people*.

'The king was naturally a lover of low company, and therefore it was necessary, (*provided the thing was not over-done*) in a manner to compel him to associate with his nobility.

'A very loyal account, truly, of the three branches of the legislature, and an excellent character of his majesty's minister, and all faithfully extracted from the works of the Right Hon. Mr. Burke, the gentleman who is so anxious to let the people of France know, that we look up with *awe to kings, with respect to nobility, and with affection to parliaments.*'

D.

ART.

ART. XXXVII. *The French Revolution foreseen in 1639. Extracts from an Exposition of the Revelation, by an eminent Divine of both Universities, in the Beginning of the last Century; who explains a Prophecy in that Book of a Revolution in France, its Separation from Rome, and the Abolition of Titles. To which are subjoined, some Observations and Remarks to illustrate Facts, and confirm the Application of the Prophecy.* 8vo. 55 pages. pr. 1s. 6d. Johnson. 1791.

THE eminent divine referred to in this title-page is Dr. Thomas Goodwin. In his commentary on Rev. c. xi. 13, he conjectures, that some great and special honour is reserved for the saints and churches belonging to the kingdom of France; and that this kingdom will have the honour to have the last great stroke in the ruining of Rome.

That the Revelation contains many sublime passages, and some of the grandest imagery, every reader of taste must feel; but even with bishop Newton's assistance, it is not easy to trace the fulfilment of the prophecies without granting great weight to conjectures that might have leaned to the other side, had circumstances varied.

The phrase *ὀνόματα ἀνθρώπων*, names of men, he understands to mean, *men of names*, office, title, and dignity; and supposes that they 'are to be killed (haply) by being bereft of their names and titles, which are to be rooted out, and condemned to perpetual forgetfulness.' The conjecture is certainly either very sagacious, or very fortunate, but scarcely worth the notice here bestowed upon it. The author's remarks upon the consequences of the revolution, and the abolition of titles, are highly deserving of attention. We shall copy a passage, p. 43.

'Another injury which France sustained from the order of the nobles is, that they, in a manner, monopolized the most important offices of the state, whether they had talents or not. They were considered, and they too often considered themselves, as born to command, and to fill the most exalted stations; and therefore were at little pains to merit by their qualifications what they looked on as done to them by right. Hence those numerous mistakes, blunders, and follies, which the blood of ten thousands must be shed to atone, and which millions of money must be paid by the people to repair. Happy is that country where talents and virtue are the only qualifications for public offices. But where there is a numerous and powerful nobility, as was the case in France, the greatest and best qualities in a plebeian, or a *roturier*, as he was called, were of no avail, in opposition to founding titles, family interests, and aristocratical influence and pride. But abolish nobility, and leave the road to the temple of honour equally open to all, and you render a service to society greater than can be expressed. Emulation is produced in every man; great characters are formed in abundance, and the country enjoys the benefit of their talents and integrity. The



contest then is not between nobility and capacity, but between one able man and another. Talents and virtue, wherever they are found, raise the man to notice and fame; and idleness, weakness and vice, sink their possessors, whether noble or ignoble, to their proper level. The history of mankind, in the season of civil commotions, shews us what the natural course of things would be. While every thing has gone on smoothly and regularly, nobles have reclined at their ease, in the full exercise of all their power, and the full enjoyment of all the fat things of the state; but when convulsions shook them from their height, and placed all on the same plain, great talents in men before unnoticed have burst forth to view, and with a few exceptions, the insignificance of the members of the aristocracy has appeared. At the beginning of the civil wars of England, nobles were at the head of the army on each side, and nothing decisive was done; but as soon as those nobles of nature, who were formed in the first campaigns, assumed the command of the parliament's army, they beat the king and all the lords of his party quickly off the field. These heroes were chiefly democrats, and many of them were called away by the war from mechanical employments. But they had talents, and the nobles of royal institution sunk before them. To adduce another instance.—In the late American war, a people without one title among them beat all the nobles that England could send out against them. Planters, merchants, shoemakers, tailors, became captains, colonels and generals, and withstood the attacks of the best disciplined British troops, with noblemen at their head. The reason is, they were men of talents; and as there was no wide and deep gulph of aristocracy to prevent them from advancing to their proper place, and no dead weight hung on them, to keep them from rising to their just level in the scale of society, their talents raised them above those who had none. As the superior talents and capacities of men have thus shone forth in the season of difficulty, when mere rank shrunk from the task of defending the country, or if it made the attempt, discovered its incapacity, how much happier would it be for society, if in its peaceful years there was equal access to the most important offices for those who were best qualified to fill them. What a pleasing prospect then is opened to the people of France! There is among them a beautiful equality. Virtue and talents alone raise men above their fellows, and exalt their possessors to the highest offices of the state. And as they may hope to have every department filled with abler men, so likewise to have all public business done at a smaller expence. A plain man without a title will think himself well paid with five hundred a year for doing that, for which a marquis or a duke would consider five thousand pounds as too small a salary. So that if we add to the too common incapacity of the nobles this farther consideration, that when any of them have talents and application, they require a tenfold greater sum as a reward for their labours than would satisfy one of the people, we must be sensible of the blessing that France enjoys by the annihilation of the whole order.

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'The abolition of titles has likewise a happy influence on the liberties of the country. When there are two different classes in society, one noble and the other ignoble, there is produced by this distinction a spirit of abject servility in the one, and haughtiness and arrogance in the other. These have the worst effect, and destroy that manly spirit which should animate every member of the community. That mean, abject disposition, which makes a man look on himself as the dust of the earth in comparison of another, prepares the mind for the commission of a thousand vices and crimes; whereas on the contrary, that dignity of soul which teaches a man to respect himself, and to look on all the members of the community as equal in rights, prompts him to worthy actions, and makes him abhor vices and crimes as mean, as beneath him, and as what would cover him with disgrace. As to the balance that is maintained in society by the order of aristocrats, and the happy influence it has on the preservation of liberty, he must be an Oedipus indeed who can perceive its utility. If we consider the subject with the eye of reason, it will appear strange that an order in society, which has peculiar distinctions and privileges at the expence of the rest of the people, should thereby be constituted guardians of the liberties of the community, and that while it is their interest to maintain a superiority, they should be peculiarly fitted for promoting equality. This is a paradox which we cannot bring down to the standard of reason and sense. And if we examine the subject by the light of history, it may be more difficult than many imagine, to find instances, where the nobles promoted the advantage, and preserved the liberties of the people, when their own interests were nowise concerned. It would be easy to produce examples, of the aristocratic body conspiring with the king against the liberties of the people, and sometimes against the king and the people too.'

D. M.

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ART. XXXVIII. *An Essay on Privileges, and particularly on Hereditary Nobility. Written by the Abbé Sieyès, a Member of the National Assembly: and Translated into English with Notes. By a foreign Nobleman, now in England. 8vo. p. 2s. 6d. Ridgway.*

THE Abbé Sieyès has rendered himself conspicuous in France by his writings and his speeches in favour of the Revolution. The present pamphlet was first published in 1788, and having been read and circulated in that kingdom with great avidity, may be in some measure considered as the precursor of those decrees, which abolished corporations, and annihilated nobility.

He begins by defining privilege in general to be 'a dispensation or exemption in favour of him who possesses it, and a discouragement to those who do not;' and to show the impolicy of such institutions, he asserts, that for the destruction of a social body, the happiest and best calculated that can be devised, 'nothing more would be necessary, than to exempt one party from

the proper duties of the society, and to burthen and discourage the others.' Again he observe, 'that it is the essence, the characteristic of privilege, to place the possessor of it beyond the boundaries of common right,' but he asserts, that no power on earth ought to be authorized to make such a concession, for if a law or regulation be good, it should bind every individual; and if bad, it ought to be abolished. Upon the same principles, he affirms, that it is unjust to grant to any person or persons an exclusive claim to any thing which is not prohibited by law, as this would evidently be plundering other citizens of their right; for all that is not prohibited by law, is a part of the domain of civil liberty, and is free to the whole community.

As to honorary privileges, the Abbé thinks that they are unjust, odious, and contradictory to the supreme end of every political society; that they tend to degrade the great body of citizens, and to debase the human mind. After a variety of pointed observations against hereditary distinctions, he describes the state of society in France previous to the Revolution, and enumerates the various classes of which it was composed.

'In the first rank are the high and powerful nobility, *les grands seigneurs*, viz. that part of the court, in which high birth, exalted station, and immense wealth are united; the second class, includes the *présentés connus*, those presented at court whom every body knows; in the third rank come those presented at court, that nobody knows, *présentés inconnus*; in the fourth class, or the non-presented, *non-présenté*, are included all the country nobility, *des gentilshommes*; to the fifth class are referred all the created nobility, a little ancient, but men of nothing, *gens de neant*; in the sixth class are packed together all the new nobility, or men less than nothing, *gens moins que rien*; lastly, that nothing however insignificant may be omitted, they will condescend to thrust down in the seventh or last division, the rest of the citizens, whom it is not possible to characterize otherwise than by the most contemptuous appellations.'

Our author affirms, that all kinds of honorary privileges, whether hereditary or obtained by the person who possesses them, are impolitic and unjust in themselves, but not equally pernicious and dangerous in the social state. If there be degrees in the order of evils and absurdities, hereditary privileges ought to be put in the first rank, for he thinks that to make a privilege transmissible property, is not only to overturn all principle, and all reason, but also to take away the feeble pretexts by which such an institution is attempted to be supported. He protests against honours being assigned to any class of men as their appanage, and ridicules the idea, that while all other citizens are entitled to these only as the reward of their conduct, 'that to the nobility it is enough to be born.' The men of this class, continually urged by a false opinion of their superiority to enlarge their expences, but by a singular contradiction, while the prejudice of rank perpetually impels them to the derangement



of their fortunes, it at the same time cuts off all the honest means by which they might be repaired.

‘What modes then are left to the nobility of gratifying this love of riches, which must necessarily influence them more than others? *Intrigue and solicitation.* Intrigue and mendicity will constitute the whole industry of this class. In the exercise of these two employments, they resume in some measure their place among the active and labouring part of society. If they dedicate themselves entirely to these pursuits, they will excel in them, consequently you may be sure, whenever this double talent may be practised with success, that noble families will qualify themselves in such a degree, as to exclude all competition on the part of the non-privileged. They will fill the court, besiege ministers, monopolize all favours, pensions, church preferments; intrigue will cast an usurping eye at the church, the sword and the law; in them it discovers a considerable revenue, or a power which leads to it; this power, which is attached to a multitude of places, immediately causes those places to be considered as lucrative sinecures, established not for the purpose of exercising talents, or industry, but merely to insure comfortable settlements for noble families.’

The Abbé Sieyès concludes his very spirited performance by an extract from the *proces-verbal* of the order of the nobility in the States General in 1614. In this Mr. de Senecy, the orator of the French *noblesse*, complains to the king that the *Tiers Etat*, composed of *bourgeois*, shop-keepers, artizans, and a few officers, dare to compare themselves with them.

‘I am ashamed, sire, to repeat the terms by which they have offended us; they compare your kingdom to a family composed of three brothers; they call the clergy the eldest, the nobility the second, and themselves the youngest. Into what a miserable situation are we now fallen! &c.’

We have not been able to compare the translation with the original, but we are inclined to think that it is executed with a considerable degree of correctness. s.

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ART. XXXIX. *Address to the English Nation. Translated from the French of J. P. Rabaut de St. Etienne.* 8vo. 23 p. Price 1s. Johnson. 1791.

THIS is a spirited, manly, and rational address; but from the signs of the times, we have cause to fear that deeply rooted prejudices are not yet done away. John Bull has hitherto argued with a high hand, and we have not now any reason to suppose that he will calmly weigh arguments that place Frenchmen on a level with Englishmen.—And to speak of wars as a remnant of barbarism, is, in other words, to insult the English flag, and depress that national pride which leads an ignorant mechanic to give the sweat of his brow to support armaments that pamper placemen,—all for the good of old England! With what contempt, in fact, would Englishmen, whose education has raised them

them far above the class alluded to, spurn such sentiments as the following, whilst the sailor, fighting for the sake of fighting, would exclaim, that it was all a hum. P. II.

\* Europe, fatigued it may be with her eternal wars, which have not even contributed to the grandeur of the greater part of her kings, has now a natural tendency to put an end to them. She becomes at length weary of sacrificing the flower of her youth, in order to seize upon some villages, which at a peace must be mutually restored—of contracting immense debts for an unproductive war, and of being ruined in reality, for the sake of conquering in speculation. Ridiculous at least is the spectacle of these European nations, who, without enmity, without passions, without quarrel, and often without any determinate object, pour out immense armies which destroy one another in cold blood, and which, at the end of a series of campaigns, retire from the conflict exhausted and impoverished. Experience will set these follies in their true light. Subjects, and perhaps kings also, will be brought to comprehend that they will all be happier, and even more powerful, when they shall cultivate each the objects of his own industry, and that the profit is surer of cultivating without interruption, than of slaughtering at certain periods the tenth part of their people, and of ruining them twice or thrice in a century.

\* Englishmen, these great maxims apply even to you. You are indeed insulated with regard to the rest of Europe. It has been remarked, that you owe to your situation in the midst of the seas, both the peculiar character by which you are distinguished, and your passion for liberty, and that constitution which is the result of both. Your situation has given you the dominion of the ocean, where you are at home, in your own element. Nay, it may be said, that your geographical scission, has enabled you to form a system to yourselves, within the political system of Europe, so that your vessels have attached the continent to your island, without having your island chained to the continent. Being, by this means, at the same time commercial and warlike, you have invented wars of commerce, which could not be suitable to any but yourselves, but which to you, cannot be suitable always. Every nation has means of aggrandizement peculiar to itself, but which, when continued in too long, necessarily accelerate its fall. It is by this intemperance in the pursuit of their several systems, that so many nations have been ruined. Ambitious nations may be compared to those corporate bodies who, after having raised themselves to power by a judicious conduct, persist in following their antient maxims when every thing around them is changed. They chose them through a fortunate predilection, they are induced to continue in them by pride, by obstinacy, by habit, and the remembrance of success. They fall, and can scarcely believe their fate.

\* There are bounds to aggrandisement. To no being in nature is it given to increase always; therefore the efforts of every political body, when arrived at a certain pitch of grandeur, ought to be directed solely to the maintaining itself in that position. To this acme you are perhaps already arrived, for I dare not insinuate that  
you

you have overpast it. Think within yourselves, whether the base of your three kingdoms can support a more lofty edifice; consider whether there are not bounds to the preserving vast possessions at a distance; and whether executive force and vigilance have not likewise their limits; calculate the utmost stretch of your resources, and see whether you are not liable to break the spring, by pushing it farther than it will fairly go. Consider, lastly, to what point a great national debt may be increased if it is never to be liquidated, and what dangers a state incurs, if it is obliged to liquidate with loss of credit, and at an unfavourable moment.'

We have seldom seen a translation so faithful and at the same time so elegant as the present.

M.

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ART. XL. *The Political Crisis: or a Dissertation on the Rights of Man.* 8vo. 125 p. Price 2s. 6d. Jordan. 1791.

THE author of this pamphlet, after observing 'that corruption and arbitrary power seem hastening to a conclusion,' and 'that freedom is cheering the world with her radiant influence,' states the following as the leading principles laid down by the abettors of arbitrary government:

'I. That the hereditary succession of kings is unalterable; it being founded on a written law.'

'II. That the national established church is unalterable; it being founded on the same basis as monarchy.'

'III. That monarchy is far preferable to any other kind of government.'

'IV. That religion ought to be established and enforced by law, because the people are not capable of chusing a religion for themselves.'

He then enters into a detailed examination of these positions, in the course of which he supports the cause of civil and religious liberty, and makes many severe animadversions on Dr. Tatham's late pamphlet.

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ART. XLI. *A Letter to a Member of the National Assembly: containing Remarks on the Proceedings of that Legislative Body; Strictures on the Political Doctrines of Mr. Burke and Mr. Paine; and a View of the Progress of the British Constitution.* 8vo. 41 p. Price 1s. 6d. Jordan. 1791.

THE author of this letter thinks it to be a ridiculous notion, that the inhabitants of one country have no concern in the internal transactions of another: for according to him 'freedom should speak an universal language.'

He compliments the National Assembly on their moderation, but asserts that they have been wrong in abolishing nobility. His defence however of the honours lavished by princes on their favourites, will not be thought very flattering by such as possess those envied distinctions.

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He is particularly severe on the venality of parliaments, the inadequate representation of the people, and the distresses of the inferior clergy, whose situation he thinks would justify any act, which 'should retrench the bloated exuberance of episcopal pride, on purpose to rescue many ministers of piety and learning, from the dreadful fangs of poverty.'

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ART. XLII. *Slight Observations upon Paine's Pamphlet, principally respecting his Comparison of the French and English Constitutions; with other Remarks. In three Letters, from a Gentleman in London to a Friend in the Country.* 8vo. p. 84. Pr. 1s. 6d. Debrett. 1791.

THE author of the present pamphlet, applies the terms of 'miscreant,' 'renegado,' &c. &c. with uncommon freedom and fluency to Mr. Paine, on whose last work he has undertaken to make 'some slight observations.'

The following is given as a paraphrase of Mr. P.'s publication on the Rights of Man:

'Englishmen, your nation hath long been the envy of the world! its power, its riches, its glory, the internal comfort and happiness of all its inhabitants, through all degrees and conditions, is unequalled on the face of the globe!—I sicken at the sight of it—suffer me to arm your virtues against yourselves—let me alarm your pride to imagine injuries which do not exist—you boast of courage, let me rouse up your spirit to desolate your country! In fact, this is like *Satan* surveying Paradise, and he will not lose one trait of the full character.'

We shall quote another passage, elucidative of the author's dreadful apprehensions, lest the spirit of reform should be introduced from France into this country:

'The miscreant who approves such tyranny, has no true understanding of the rights of men, or of citizens: the very same diabolical malice would depopulate our universities, expel deans, canons, and prebendaries, from their cathedrals, force the retirements of the pious and the student, and seize upon all the lands and effects of churches and colleges, dedicated by founders and benefactors to the *perpetual support* and advancement of learning and virtue to the honour and glory of God. Have we any reason to expect other measure at the hands of *clerical reformers*, should the evil spirit of amendment, by a revolution, pass over into England? Or can we suppose that an excuse will be wanting to cover or extenuate the crime?'

From the author's particular attention to the interests of the church, we make no doubt but some *dissenting wag* will be ready to exclaim, that all this *whining* is something in the nature of 'the tears of the priesthood, lest they should lose their pudding!'

ART. XLIII. *Letters to Thomas Paine, in Answer to his late Publication on the Rights of Man.* By a Member of the University of Cambridge. 8vo. 64p. Pr. 1s. 6d. Pridden. 1791.

We are informed by the author in his preface, that 'as the letters of Thomas Payne have had a great run,' he has ventured to send to the press a few sentiments of his own upon a subject at present much agitated, and of no small importance to the public at large as well as individuals.

Instead of being a formidable opponent to the author of the 'Rights of Man,' we find him acknowledging the venality and unequal representation of parliaments, and feebly and irresolutely combating in behalf of primogeniture, and the gross abuses in the system of our poor laws.

This pretended member of the university of Cambridge, complains much of his 'indolence,' for which he takes 'shame' to himself; we think, however, that he has infinitely more occasion to apologize for his abuse, as answering any position with the term 'malignant falsehood,' will tend but little to the edification of his readers, or the support of his argument.

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ART. XLIV. *The Republican refuted; in a Series of biographical, critical, and political Strictures on Thomas Paine's Rights of Man.* By Charles Harrington Elliot, Esq. 8vo. p. 102. Pr. 2s. 6d. Richardson. 1791.

AT no period of our history since the revolution, have the principles of government been canvassed with such care, and commented upon with so much industry, as during the present epoch. The magnitude and importance of such investigations are acknowledged by all parties, and every liberal and enlightened man is well aware of the candour, and the moderation, with which such subjects ought to be treated.

Conscious as we are, that ribaldry and abuse defeat their own ends, and throw an odium on the best cause, we have not been able to peruse the pamphlet now before us, without the most disagreeable sensations. The 'biographical strictures' promised in the title page, may gratify malignity, but they will add but little weight in the scale of argument. The assertion that Dr. Franklin was a journeyman printer in Philadelphia, or that Mr. Paine has been a journeyman stay-maker at Thetford, will detract but little from the philosophical discoveries of the one, or the political researches of the other; it is not with such arguments that our present form of government in church and state, is to be supported, nor is it with such coadjutors, that Mr. Burke could rank himself without a blush.

We shall endeavour to select a few specimens of the *low personality* of which we complain, from the work now before us:  
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the undertaking will not be difficult, for almost every page abounds with repeated examples.

‘Injured Britain, recognize an unnatural son in that stern froward *bravo* of ambition, whose impious arm has been for years lifted up against the land of his nativity. A strong understanding unrefined by education, and a sanguine heart unrectified by principle, have long predisposed him to be damned for a name.’

‘Such a propensity however is not singular, for this age is too productive of aspiring half-bred caittifs like him; and of others, I fear, better qualified to soar to infamous celebrity on the bloody pinions of treason.’

‘Numerous indeed, and indefatigably mischievous, has this description proved in every age, down from the *Ephesian* incendiary to the *Brito-American* link-boy of rebellion, Thomas Paine.’

‘With all the bawdry of a brothel-bully on his tongue, and the lewdness of an enervated lecher, &c.’

‘That once generous and gallant nation, (France) unhappily sophistified by the late-forged philosophy of ingenious, immoral vagabonds, such as Rousseau and Paine, as devoid of principle as of property, &c.’

Will it be believed, after reading these quotations, that the author accuses Mr. Paine of ‘coarse flippancy’ towards Mr. Burke? Or will it be credited, that the author himself acknowledges the impropriety of several of the many abuses, against which Mr. Paine is the most pointed and severe? ‘Tithes,’ says he, ‘I would be as ready to abolish as Mr. P. if a succedaneous provision could be found for the clergy, the necessary expounders and inculcators of morality in the nation.’ In another place he observes, ‘the great inequality in church appointments, will I trust be rectified by the good-sense and justice of the prelacy, long before Mr. Paine or I get canonized (I do not say pilloried) for our political lucubrations.’ ‘Let our patriotic ministry,’ adds he, ‘devise the most prudent, but effectual means for the abolition of *borough traffic*, &c. &c.’ In regard to titles, he contends that any constitution worth preserving, should not be overturned in order to remove so *trifling an inconvenience* as that of hereditary nobility, yet he thinks ‘that those who have a new one to establish should not adopt it:

‘*Nobilitas sola est, atque unica virtus.*’

Among a variety of passages equally curious, and uncommon, we find that ‘liberty is not a right,’ because ‘it is the boon or privilege of God to man.’ The author finds fault with the French nation being named before the king, and shews ‘the philological impropriety of the collocation *la loi, le roi*,’ as ‘the *masculine* is more worthy than the *feminine*.’



ART. XLV. *Defence of the Rights of Man; being a Discussion of the Conclusion drawn from those Rights by Mr. Paine.* 34 pages. Price 1s. 6d. Evans. 1791.

THE author of this pamphlet enters fairly and boldly into the field, as the avowed enemy of the principles, and not of the person of Mr. Paine.

He contends that Mr. P.'s position, 'that the equality of man, so far from being a modern doctrine, is the oldest upon record,' is untrue, and quotes Genesis, chapter xxvii. verse 29. 'Be lord over thy brethren, and let thy mother's sons bow down to thee,' in support of his opinion. He also canvasses the doctrine upheld by the author of the Rights of Man, 'that republicks are not involved in war, because the nature of their government does not admit of an interest distinct from that of the nation,' and endeavours to show, by a reference to the history of antient and modern governments of that description, that this assertion is not supported by experience.

ART. XLVI. *Continuation of a Work, intitled, Abridgment of the State of Politics for the Week, withdrawn from sundry Newspapers; comprising the political State of Great Britain, and of Europe, for three Months, January, February, and March. In one compact Volume. Intended as a true and faithful Mirror held up to the People, to see their real undisguised State, without Flattery, without Distortion, or Deception of any Kind. A Work, well known among sound Politicians, and Readers of Newspapers, and even Statesmen themselves, of all Parties and Denominations.* 8vo. Part 1. 92 pages. Price 2s. Ridgway. 1791.

THE author of the present work, published a weekly Abridgment of the State of Politics, first in the Whitehall Evening Post, and afterwards in the Morning Herald, until some political changes in the mode of conducting the latter paper, occasioned him to withdraw his correspondence. The prosecution, conviction, and subsequent imprisonment of Luxford the Printer, was occasioned by one of these abridgments; it is here asserted however, that 'the main stress of the Attorney General's declaration' was laid upon certain 'alterations, made by the editor or printer.'

As the author has embarked in this new undertaking merely from his '*amor patriæ*,' we shall endeavour to enable the public to judge by one or two short quotations, how far they may be either amused or benefited by his labours.

\* *Abridgement of the State of Politics for last week, Jan. 3, 1791.*

\* Last week was remarkable, chiefly by closing the year 1790, and the festivity usually attending that period: and farther by the assiduity of parliament, in passing with great celerity certain money-

ney-bills which instantly received the royal assent, in the middle of the week, when both houses adjourned, the lords to the third of January, and the commons to the second of February.

‘It is too late to make any observations on these acts to any good purpose.—we had prepared some seasonable strictures on the nature and tendency of some of those laws, and sent them to the press, but they were suppressed, and lost to the public, without any fault of ours. All that we can now say of the business is, that we always mourn our hasty legislation, and taxation, which is a branch of legislation; laying it down as a rule, that precipitation is at perpetual war with wise and sound legislation.

‘It must now be left to the people’s feelings to inform them what their new parliament has been doing for them. An intimation has been given the people, and we can call it nothing more than intimation, that these new burdens will be taken off from their shoulders, in the course of four years, at farthest. Even this is a long while to groan under new encreasing burdens, added to the old accumulated load: but so far from believing this proposed relief, we have every reason to think, solely against our wish, that these will be continued, or commuted for others worse, and many more superadded, &c.’

‘Jan. 24, 1791.

‘The assembly of Jamaica, like the common council of London, may have been a little premature with their address on the excellency of the convention with Spain; when they come to learn from authority, that the first fruits of it, and the rupture which occasioned it, are a new tax upon the sugar and rum, their zeal may cool, and they may alter their tone, when remonstrance may take place of addressing, &c.’

This publication is to be continued periodically.

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ART. XLVII. *The great and important Discovery of the eighteenth Century, and the Means of setting Right the national Affairs, by a great Addition of numerous and inestimable useful Designs, and public Improvements, by which the Nation is still capable of being infinitely benefited: to which are added, Addresses to the several different Classes of Society, pointing out the Measures which they ought to pursue as their respective Duties, in redressing public Affairs.* By George Edwards, Esq. M. D. Author of the Aggrandizement of Great Britain; of the National Perfection of Finance, and of the Royal Regeneration of Great Britain. 8vo. 233 p. price 5s. in boards. Ridgway. 1791.

DR. EDWARDS, whose treatises on the Royal Regeneration of Great Britain, &c. were formerly noticed by us, (see the Analytical Review, Vol. VIII, p. 215.) commences the present work with the most grateful retribution to the divine Author of the universe, for adapting man to all the purposes of civilized society.

‘Hence,’ says he, ‘man, was created with such powers, that he is able to attempt and to surmount the greatest of enterprises,  
even

even the seeming impossibilities of nature: only from a tree which bears a small resemblance to a plank; from a vegetable which has no similitude to a sail; from an ore which does not possess any of the brilliancy, solidity, and hardness of iron, drawing his means, he ventures on the wide and boundless waves of the ocean, braves all the dangers of the uncertain, unstable, ungovernable, and stormy elements of nature, and transports to his home in his respective society, the choicest blessings of the most distant climes. Nay, merely by the aid of a little sand and salt, which he fabricates into glass, with his weak eye, he becomes a Newton or a Herschel, most minutely and accurately measures the planetary system in all the various, complicated, and vast progresses of its different incredible velocities, and gives time as a blessing to his fellow-creatures.'

The doctor then laments, that with powers so admirably adapted to the purposes of society, the governments of Europe should present such a heterogeneous mass of error and perplexity. From this general point of view, he descends to a minute and particular discussion of the abuses which prevail in Great Britain; points out the necessity of biennial parliaments; exhibits a plan for the more perfect representation of the inhabitants of the kingdom, and shews that the efficient causes of the corruption of the executive government are a want of a co-operation with the people, long parliaments, and the too great influence of the house of lords.

The system that ought to be pursued for the welfare of men, when united in society, is divided into twelve different branches: 1. treats of government; 2. of jurisprudence and the administration of the laws; 3. of the local arrangements and particular improvement of different provinces or countries; 4. of different public agents; 5. of finance; 6. of mental civilization; 7. of religion; 8. of medicine; 9. of national improvements; 10. of commerce; 11. of politics in regard to neighbouring nations; and 12. of war offensive and defensive, as warranted by motives of justice and the public good.

We shall here give a short quotation respecting modern politics, as a specimen of the style and manner which the author has adopted in this work.

'On the whole we conclude, that modern politics are not a practical science of public welfare, but in every view a most fatal and destructive mischief, and calamity to the interests of Great Britain, of Europe, and of the whole world; that the nations which adhere to them, consult neither their own interests, nor those of their neighbours; but that they commit suicide upon their respective countries, and are the rancorous murderers of other nations. Natural and divine politics, which nations were by infinite wisdom destined to pursue, are plain and simple.

'They are, 1st, not to injure or destroy one another, but to cultivate, acquire, and preserve the mutual esteem, friendship, assistance, and service of one another.



‘ Secondly, not to pursue war as the means of obtaining such advantages, it being in general contrary and opposite to those views, and certain to prevent their accomplishment, nor to be resorted to with such motives, at any time, unless in the most urgent cases; but to obtain those advantages by other means, among which fair representation and negotiation, time, and patience, and a liberal and generous policy, are most competent, instead of having recourse to open violence and hostilities.

‘ Thirdly, for all nations, within themselves, to promote and advance, in the most earnest and extensive manner, their own improvements and means of public welfare; by these and the foregoing methods alone, to enable private individuals, under their protection, to barter their labours and commodities in the most advantageous manner with foreign nations; thus each nation to desist, by means of the interference of modern politics, from urging and outstretching commerce, for the purpose of acquiring public revenue, in order to carry on an endless succession of wars, there existing at least in Great Britain, no reason or motive for such wars, nor for any additional taxation. Thus nations should resign commerce to itself, and to the world at large, instead of altogether neglecting national improvement, by endless taxation, imposing every possible disadvantage upon their commerce, and at last wholly destroying it.’

While we frequently differ with the author as to the *means* that ought to be employed in accomplishing his great scheme of national reform, we cannot refrain from paying our tribute of respect to the perseverance of a gentleman, who has dedicated a private fortune, and twenty years of uninterrupted labour, to those pursuits which he thought best calculated to add to the wealth, the tranquillity, and the happiness of his country.

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ART. XLVIII. *Considerations on the Corn Laws, with Remarks on the Observations of Lord Sheffield on the Corn Bill, which was printed by Order of the House of Commons in December, 1790. 75 pages. Price 2s. Stockdale. 1791.*

As the encouragement of agriculture, the happiness of the people, and the prosperity of the manufactures and commerce of this country, are all closely connected with the corn laws; it is but little wonder, that so many and such jarring opinions should prevail, upon a subject which involves various and often opposite interests.

Lord Sheffield having contended that the lords of the privy council were mistaken in their belief, that when the harvests of Europe failed, the deficiency was made good by the importation of corn from America, the author of this pamphlet very ably and ingeniously supports their lordships statement, and among other observations remarks, ‘ that considering corn as a manufacture, the growers will not raise more than the ordinary consumption,

sumption, and the demand require,' and that neither Asia nor Africa being able to supply the deficiency, it is to the transatlantic continent alone, that we must look for relief. Nay, he asserts, that if the reverse was the fact, very serious apprehensions might be entertained, 'for a regular, altho' very moderate excess of the produce above the consumption and demand for corn in Europe, *would tend in a certain degree to stop the plough,*

It is further added, 'that in ordinary years, instead of the produce of corn in Europe being either more than equal to the consumption of its inhabitants, or being even *barely* equal to that consumption, this produce is actually insufficient, and short of answering the European demands. The kingdoms of Spain and Portugal do not raise bread corn nearly sufficient for their consumption, and it is well known that the American harvests furnish regular supplies to those southern markets of Europe.'

We shall conclude this article with observing, that whoever wishes to be acquainted with the merits of the question relative to the corn exported from America to Europe, and indeed as to any thing that concerns the commerce of that rising empire, should consult the *Considerations of Claviere and Brissot on the relative situation of France, and the United States of America.*

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ART. XLIX. *An impartial Account of the Conduct of the Excise towards the Brewers in Scotland, particularly in Edinburgh; pointing out the beneficial Effects of the new Mode of Survey, by which several thousand Pounds per Annum have been already added to the Revenue in the Edinburgh Collection, and by which, if generally adopted throughout Scotland, many Thousands more might be annually put into the Exchequer, not only without Detriment, but with Advantage to the Manufacturers.* 8vo. 85 p. Edinburgh, Elder. London, Miller. 1791.

It is here lamented that the Scots brewers labour under oppressions which are unknown in England, and that in consequence of these, beer to the amount of 200,000l. per ann. is annually imported into Scotland, of which the city of Edinburgh alone pays 40,000l.

In reading this, which notwithstanding a number of provincial expressions, is a well written pamphlet, we were shocked at the excessive venality and corruption of the excise officers, in the capital of Scotland; for besides a number of palpable frauds here enumerated, we perceive that by the introduction of the *granometer*, and a more strict mode of survey suggested at the instance of the brewers themselves, that the revenue for one year on beer alone, rose from 4691l. 15s. 8d. to 10,817l. 12s. 9d. in that city only.

‘ If ever Scotland’ says the author, ‘ is to be set upon an equality with the sister kingdom in the manufacture of malt liquors, it can only be done by regulating the collection of the duty in such a manner, that neither brewers nor excisemen can have it in their power to behave in such a fraudulent manner. From neglecting this, the revenue has been diminished, the quality of the liquor spoiled, and the trade almost entirely ruined. By extending over the kingdom such a mode of survey as has been adopted in Edinburgh, matters may in some measure undoubtedly be remedied; but without such an extension, it is to be feared that the smugglers, in conjunction with corrupt officers of excise, &c. may still be able effectually to overthrow the fair trader, and render it impossible for them either to manufacture liquors of a good quality, or even to carry on their business with advantage to themselves or their country.’

The reader, perhaps, will be astonished to learn, that before the late regulations, so bad had the quality of malt liquors in general become in the city of Edinburgh, that a number of families had begun to import even small-beer from England.

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ART. L. *An impartial Enquiry into the present State of Parochial Registers, charitable Funds, Taxation, and Parish Rates.*  
By James Lucas, Surgeon. 8vo. 131 p. Price 2s. 6d.  
Leeds, Binns. London, Johnson. 1791.

THE numerous advantages likely to result from the adoption of an uniform and correct parochial register throughout the kingdom, must press upon the mind of the most superficial observer. The recovery of property, the peculiar disorders of any particular place, and the state and violence of epidemic distempers, would all be more easily fixed and ascertained; the population of the kingdom also, instead of being left to conjecture and speculation, would be determined by certain and established principles. Besides these, Mr. Lucas thinks, that such a beneficial institution might tend to regulate the poor laws. Indeed the legislature of a neighbouring kingdom has been so conscious of the advantages to be obtained by these means, that they have enacted a decree, which has been already executed in part, not only for numbering twenty-four millions of people, but also for registering the name, place of abode, profession, &c. of every citizen.

We entirely agree with the author in many of his observations with regard to taxes and parochial rates, and we lament exceedingly, that these are not more regularly and more uniformly levell'd. The great bulk of the people are too much at the mercy of collectors, and parochial officers, and are no doubt liable to many gross impositions, which would be entirely prevented by the mode here proposed.

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The following remarks seem peculiarly just.

‘The exclusion of public affairs from general view has been productive of many dissingenuous, if not dishonourable practices. A depravity of morals may not unfrequently be attributed to the facility and success with which public integrity has been violated. A stricter punctuality in public transactions might gradually effect a more uniform rectitude in private concerns. By a constant disclosure of public business it would be managed with greater ease and assiduity, and mistakes or misapplication would be more effectually prevented.’

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ART. LI. *An Essay concerning Tithes, as appertaining to the Clergy of the Church of England: recommended to the Consideration of the People called Quakers.* By Robert Applegarth. 8vo. 79 p. Price 2s. Richardson. 1791.

MR. Applegarth informs us, that he was born and educated a Quaker, but that he has lived to see his error, and is now a member of the church of England. The design of this pamphlet will be sufficiently obvious from the following extract.

‘Notwithstanding the Quakers in this kingdom are tolerated in the publick profession of their religion, and are, for the most part, good subjects; yet, ever since they have been a people, they have constantly conducted themselves in a very pointed manner towards the established clergy, by refusing to pay them their tithes, and other legal demands.—It is therefore my design in the following essay, to refute their notions on this head; and to persuade them, if possible, to be as good neighbours to the clergy, as the clergy, for a long time past, have commonly been to them: For tho’ the Quakers render themselves obnoxious to severe prosecutions by such refusal; yet little of this sort hath happened lately; not more (if I am rightly informed), than about six or seven instances in the whole kingdom, these several years past; which is but a small number, when we consider the intercourse betwixt the many thousands of clergymen in England and Wales on the one hand; and such Quakers on the other, as happen to reside in their parishes.—’

From having been bred a Quaker, Mr. A. possesses superior advantages for a discussion of this sort, and enters the field, as it were, doubly armed. He anticipates objections, is familiar with old arguments, and has doubtless proved his point very successfully in the opinion of many; but how far the respectable society of Quakers may find themselves convinced, we shall not take upon us to determine.

Mr. A. seems well-informed on the subject, which is treated with much shrewdness in a scriptural way; though we must remark, that there are some attempts at a species of coarse and sarcastic humour which we found offensive.

We must not forget to inform our readers, that the author has ‘in a more especial manner, endeavoured to demonstrate the great need of maintaining an established order of christian ministers

ministers in this kingdom; and to shew the ill effects which would follow, at some future period, from the abolition of tithes.' He concludes his preface by candidly observing, 'In discoursing on these subjects, I have been solely led by a good intention (for I have no tithes either to pay or to receive); and it remains with my readers to determine the merit or demerit which attends my arguments.'

The following extract may serve as a specimen of our author's style and manner of arguing. P. 38.

'They (the Quakers) object also, that *the maintenance in question is a forced maintenance*.

'But I hope it is no crime, for men to have recourse to the laws of the realm, for the recovery of their property, when denied them: A property which was given them nearly a thousand years ago; and has the sanction of the king, lords and commons of Great Britain: Or if my reader must needs have it so, let him consider the tithes and other emoluments holden by the clergy of the church of England, as the FREE GIFT of a parliament representing A FREE PEOPLE; and as the reward of their publick service and ministry.—\* *Freely ye have received, freely give.*—† *The workman is worthy of his meat; and ‡ the labourer of his hire.*—Now how is this maintenance forced?

'But let it be noted; that those who gave the tithes in ancient times, were a distinct set of men from such as pay them now; seeing these only pay what the former gave: And now suppose I have money in my banker's hands, and should be disposed to give some of it, to any purpose whatever; what is *that* to the banker? Instead of raising quibbles about my application of the money; he has nothing to do, but to honour my draught: And thus when the farmer pays a part of his rent in kind, that is to say, the tithes of the estate which he occupies, to some person, to whom the same shall have been given, by the patron of the advowson, and the laws; why should he raise objections and refuse payment in this case, any more than the banker in the other? Because if no tithes were to be paid for this land, and the farmer be a renter; it is evident he would have an advanced rent to pay, proportionate to what he shall save by the non-payment of the tithes. Or if the occupier be the owner, and the estate, titheable; it is plain, that whether such estate were given to him, or purchased by him; yet the tithes, by the laws, are held back, as no part of *his* property; as something to be paid to another, either in kind, or by a composition in money: For surely there can be no landlord or tenant so silly, as not to perceive the difference, betwixt a *titheable* and *non-titheable* estate; and not make an allowance in the price or rent accordingly, either more or less, as the case may be.'

To the objection, or rather complaint of the depraved characters of some of the clergy, Mr. A. replies in the words of St. Paul.

'*In a great house there are not only vessels of gold, and of silver, but also of wood, and of earth; and some to honour, and some to dis-*

\* Matt. x. 8.

† Ver. 10.

‡ Luke x. 7.

*honour.*

*honour*.—But this text is equally applicable to the preachers amongst the Quakers themselves; for I seriously affirm from mine own knowledge, that in proportion to their numbers, *these*, whilst I was in communion with them, afforded as many depraved characters to the full, as are to be met with amongst any other class of preachers in this kingdom: And who would expect otherwise? Are not their preachers *men* (and *women*) as well as others?—And therefore to any one of them, making this reflection, it may be replied; *why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?*

‘The established clergy of this kingdom may be reckoned, at a moderate computation, not less than about *twenty thousand*: And it would be strange if there were not amongst them, some ordinary characters, when we consider, that of the *twelve* apostles who accompanied our Lord, during his abode on earth, there was, even in this *small* number, *one*, who was a *thief* and a *traitor*; and sold his Master, for so pitiful a price as *thirty pieces of silver*.—Another *denied* him.—And once, in a time of danger, *they ALL* forsook him and fled.’

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ART. LII. *A complete Dictionary of Music: containing a clear and full Explanation, divested of technical Phrases, of all the Words and Terms, English, Italian, &c. made Use of in that Science, speculative, practical, and historical. The whole compiled from the best ancient and modern Authors, and particularly adapted to Scholars as well as Proficients.* By John Hoyle, Musician. 8vo. 160 pages. Pr. 3s. Symonds. 1791.

THIS title, which professeth rather too much, should, notwithstanding, have added, that it contains a description of musical instruments also. We cannot think that such a publication was much wanted: every scholar, before he has made any tolerable proficiency in music, is acquainted with the most usual and necessary terms; or may learn them at the end of every eighteen-penny introduction; and as to mere theorists in music, they will not be contented with the knowledge which Mr. Hoyle's ‘*Vade-mecum*’ contains. For those, however, who may wish to have a work like the present, the title furnishes a sufficient analysis.

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ART. LIIL. *The Parisian Master; or, a new and easy Method for acquiring a perfect Knowledge of the French Language in a short Time; divided into two Parts: containing the Rudiments and the Syntax of the Language, composed, digested, and explained, in a more concise, accurate, and easy Manner than any ever yet attempted.* By Dr. M. Guelfi Borzacchini, Professor of the French and Italian Languages. Small 8vo. 487 pages. Pr. 6s. 6d. bound. Bath, Cruttwell. London, Dilly. 1789.

THIS *modest* title is followed up by a preface which opens with a sort of parody of Dr. Johnson's advertisement to the abridgement of his Dictionary. P. I.



‘ Having been a long while employed in the study and art of teaching the French language, I presume it will not be deemed arrogance in me to have attempted a grammar of the true French tongue, that might supply the deficiency of others. Many grammars have been written by different masters, and with different degrees of skill; but no one has yet fallen into my hands, by which the lowest expectation could be satisfied: some of their authors wanted industry, and some learning: some knew not their own defects, and some were too idle to supply them.’

‘ For this reason, a new and easy method appeared yet to be wanting in these three kingdoms, in which arts and sciences are so well cultivated and encouraged; and as I may, without presumption, claim to myself a longer acquaintance with the French language than any Grammarian has had, I shall hope to be considered as having more experience at least than most of my predecessors; and therefore as more likely to furnish those who are desirous to learn that language, with such rules and observations as may enable them to surmount all difficulties, and even to avoid any mistake whatever.’

Notwithstanding all this pedantry, profession, and parade, we cannot see any thing in this grammar to give it the preference over many others: at the same time we admit ‘ The Parisian Master’ to be fully competent to teach the elements of the French Language.

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ART. LIV. *The Tuscan Master: or a new and easy Method of acquiring a perfect Knowledge of the Italian Language in a short Time, divided into two Parts: containing the Rudiments and the Syntax of the Language; composed, digested, and explained, in a more concise, accurate, and easy Manner than ever yet attempted.* By Dr. M. Guelfi Borzacchini, Professor of the Italian and French Languages. Crown 8vo. 328 pages. Price 5s. bound. Dilly. 1791.

Dr. M. G. Borzacchini ushers in his Italian Grammar with the same pomposity of profession, and self-importance, with which he announced his Parisian Master, or French Grammar, to the public. He has adapted the very same preface, with a few trifling alterations, to his present work; and we beg leave also to repeat the above criticism, only adding, that not the least acknowledgment is made to Dr. Johnson for the finest and most magisterial part of his preface.

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ART. LV. *A friendly Letter to the Marquis of Lorn, on the Subject of Mrs. Gunning's Pamphlet, with some Explanations of the Gunning Mystery never before published.* By a Knight of Chivalry. 8vo. 99p. Pr. 1s. 6d. Ridgway, 1791.

THIS ‘puissant knight of lineage and renown,’ as he terms himself, has been of very little service to the lady, of whom he pretends to be the champion. After reading his letter to the Marquis of Lorn, we candidly confess that we remain still as much as ever in the dark, concerning the mysterious transaction here alluded to.

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# LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

ART. I. Zurich. *Abriss von dem Ursprung, der Verfassung, und den Arbeiten der Ascetischen Gesellschaft, &c.* Sketch of the Origin, Constitution, and Labours of the Ascetic Society of Zurich. 8vo. 144 p. 1790.

This work cannot but be interesting to every teacher of christianity, as it gives an account of the honest quiet zeal of a society of worthy preachers to render themselves most useful in the performance of their functions. It was founded in 1768 by the late Ja. Breitingen and Jac. Simler, and the present A. Ulrich and Jac. Hefs, since which time it has reckoned 190 members. The system of instruction for prisoners, adapted to their different crimes, is very judicious.

*Jen. Allg. Lit. Zeit.*

ART. II. Mannheim. *Vorlesungen der Churpfälz-physikalisch-ökonomischen Gesellschaft in Heidelberg.* Memoirs of the Electoral Physico-economical Society of Heidelberg. Vol. V. Part I. 8vo. 219 p. 1790.

The papers in this volume are: 1. On the best means of preventing a want of firewood: by F. C. Medicus. Mr. M. recommends as forest-trees the *robinia pseudoacacia*, *juglans nigra*, *acer negundo*, and *gleditschia triacanthos*, L. 2. On the commercial rank of the Turks: by Dr. Gatterer. Dr. G. shows, that Turkey, from the variety of its produce, and the convenience of its situation, might become the centre of commerce of the whole world. 3. Observations on diseases of horses: by C. baron von Zyllenhard. These lead us to wish for a complete system of animal medicine from the same hand.

*Jen. Allg. Lit. Zeit.*

ART. III. Stockholm. *Kongl. Vetenskaps Academiens nya Handlingar, &c.* New Transactions of the Royal Academy of Sciences. Vol. XI. For the Year 1790. January to March: with two plates. April to June: with three plates.

In the first part of this volume are the following papers: 1. On the planting of cotton in the American islands: by S. Fahlberg. 2. Botanical remarks on cotton-trees: by O. Swartz. 3. Description of the wildenovia, a new species of grass: by C. P. Thunberg. It is described: *calix multiglumis*, *corolla hexapetala*, & *drupa unilocularis*. There are three varieties, *friata*, *teres*, and *compressa*, all from the cape of Good Hope. 4. The genus of worms *beroe* more accurately described: by A. Modeer. *Corpus gelatinosum, subovato-sampanulatum, longitudinaliter costatum, subtus cavum, ore centrali, costæ sæpius ciliatæ, tentacula cirriforme quibusdam nulla, quibusdam vix ultra duo.* 5. Continuation of experiments on molybdæna: by P. J. Hielm. 6. Inquiry into the age at which men and women first marry in Sweden, and how many children may be expected from each couple: by G. Hedin.

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Hedin. 7. Meteorological, economical, and physical observations made in Sadankyla Lappmark, in 1789.

In the second part are: 1. Farther experiments on molybdæna: by P. J. Hielm. 2. General remarks on the effect of heat on the chemical attraction of bodies: by J. Gadolin. 3. Description of two Japanese fish: by Mr. Thunberg. 4. Remarks on the genus of amphibia nantia myxine: by J. Retzius, with 5. an addition by Mr. O. Swartz. 6. Catalogue of some worms of the intestines not yet described: by Frantz von Paula Schrank. Mr. S. here adds 33 species to the 157 which he had already described. 7. Addition to the preceding: by A. Modeer. Mr. M. considers two of the preceding species as already described, but adds two others to the catalogue. 8. Description of a new Swedish tree, *betula pinnata*: by D. Lundmark. 9. Description of two new phalenæ and an ichneumon: by Mr. Berkander. 10. On the mild winter of 1789-90: by the same. 11. History of an inflammatory fever that resembled a peripneumony: by Dr. Santeffon. 12. Description of an abscess which destroyed nearly a fourth of the stomach of a child: by Dr. Westring. The child died under inoculation, of a bad sort of confluent small-pox. He had been subject from his infancy to a ravenous appetite, scarcely to be satisfied.

*Jen. Allg. Lit. Zeit.*

#### THEOLOGY.

ART. IV. Gottingen. *Vollständige Einleitung in den Brief an die Hebræer, &c.* A complete Introduction to the Epistle to the Hebrews, in which the ancient and modern Opinions respecting its Authenticity, Canonicalness, and original Language are critically examined anew, and the Value of the whole Epistle more accurately determined: by Werner C. L. Ziegler. 8vo. 294 p. 1791.

Dr. Storr, in his explanation of this epistle, had concluded, that it was from the beginning ascribed to Paul by the eastern church: that the opposite opinion of the western church was not held by it originally, but probably first broached at Rome by Marcion, in the beginning of the second century, even in contradiction to the opinion of the Galatian neighbours of his native country, Pontus: that in 2 Peter iii. 15. Paul is pointed out as the writer of this epistle, probably to the christian Jews of Galatia: and that it is most likely Paul's from internal evidence. To refute these conclusions, appears to be the principal object of Mr. Z. Each of them he examines and answers singly, in a manner that gives us the highest opinion of his critical judgement, and historical knowledge. Mr. Z. conjectures it to have been written by Apollos, or some other Jew of Alexandria.

*Jen. Allg. Lit. Zeit.*

ART. V. Erfort. *Handbuch der biblischen Literatur, &c.* Manual of biblical Literature: by J. J. Bellermann. Vol. II. Sacred Geography. 8vo. 524 p. price 1 r. 4 g. [4s.]. 1790.

The manner in which Mr. B. has here treated the geography of the Bible leads us eagerly to desire the completion of it, and of the whole work, which will prove a durable monument to his fame.

*Jen. Allg. Lit. Zeit.*



## ECCLESIASTICAL HISTORY.

- ART. VI. Anspach. *Versuch über die kirchlichen Alterthümer der Gnostiker.* Essay on the ecclesiastical Antiquities of the Gnostics. 8vo. 254 p. 1790.

In this essay, prof. Münter of Copenhagen, its author, has thrown much new light on his subject, chiefly by the critical and judicious use he has made of ancient fragments respecting it.

*Jen. Allg. Lit. Zeit.*

## J U R I S P R U D E N C E.

- ART. VII. Altenburg. *Beiträge zur Geschichte der Menschheit, &c.* Sketches of the History of Man, in Narratives of important judiciary Processes. Vol. I. Collection I. 8vo. 206 p. price 12 g. [1s. 9d.]. 1790.

We have read this collection of authentic histories with much pleasure, as it affords the psychologist many striking examples, whence he may learn to form a judgement of particular actions. The gentlemen of the law will here see how necessary it is for them to study thoroughly the human mind; a very superficial knowledge of which is the most they generally acquire, if they do not think it wholly foreign to their business; as, in more than one of the cases related by our author, an innocent person was on the point of becoming a victim to the laws, and owed his deliverance solely to the application of this knowledge.

*Jen. Allg. Lit. Zeit.*

## M E D I C I N E.

- ART. VIII. Vienna. *Aretæi Cappadocis de Causis & Signis Morborum, &c.* The Four Books of Aretæus of Cappadocia on the Causes and Symptoms of acute and chronic Diseases: with his Four Books on the Cure of Diseases, chronic and acute. 8vo. 562 p. 1791.

This is Wigan's Latin translation of Aretæus, the best we have, with his explanatory notes, correctly printed.

*Jen. Allg. Lit. Zeit.*

- ART. IX. Leipzig. *Neueste Annalen der Französischen Arzneykunde, &c.* Modern Annals of Medicine and Surgery in France: published by Dr. Christ. W. Hufeland. Vol. I. 8vo. 609 p. with figures of three new instruments. 1791.

It is the intention of Dr. H. to select the best observations from the different medical journals published in France, beginning with the year 1787, adding notes, literary news, remarks on quackery, secret remedies, and fashions in physic, new discoveries, &c. The present volume contains much valuable information; we cannot, therefore, but wish its continuance.

*Jen. Allg. Lit. Zeit.*

- ART. X. Mentz and Munster. *C. L. Hoffman's Abhandlung von den Pocken, &c.* C. L. Hoffman's Treatise on the Small-pox. Vol. II. in which the Pathology of the Disease is farther explained, and the Reason why a Man cannot have it more than once shown. 8vo. 420 p. 1789.

After a period of nineteen years appears this second volume of a work written by one of our best theoretical physicians, and contain-

ing such various and useful remarks on the small-pox, that it will not be found unprofitable reading even by those who cannot admit the author's theory. Presuming, that sound fluids must be changed before they can become the matter of disease, Dr. H. has inquired what changes they are capable of undergoing; and concludes, from experiments on dead subjects, that they all become either acid, or putrid, or both. He observes, that when a body is corrupted by infection it does not acquire the properties of the matter infecting, but those peculiar to itself in the corrupted state: that the fluids of the living body cannot be corrupted like those in the dead, because the particles approaching to corruption are carried off by the excretories, and as long as these continue their office no corruption can take place. From these premises, and the observation, that the corruption of the urine, blood, &c. have their peculiar characters, he infers, that no more than one and the same matter of disease can be produced from one animal fluid, and that every essentially different matter of disease must be produced from a different fluid. It being necessary, then, that the variolous matter should have a peculiar fluid, this Dr. H. finds secreted in an immense number of invisible glands, seated every where under the skin, the existence of which he takes as demonstrated by Cotunni. Thus when variolous matter, or this fluid in a corrupted state, comes into contact with this fluid in a sound body, the latter is corrupted, and the small-pox is produced. It is necessary, however, that the matter should be pent up for the corruption to take place: and this is effected by the stimulant nature of the leaven, which causes the excretory ducts of the variolous glands to contract, and not suffer the fluid to exhale as usual. The sides of the excretory ducts thus brought into contact unite, and the whole system of these glands thus becomes obliterated, whence the disease can never again occur.

We hope the worthy author will not long defer the third and last volume of his work, in which is to be given his method of treating the disease, with remarks on particular accidents sometimes consequent to it.

*Jen. Allg. Lit. Zeit.*

ART. XI. Hamburg. *Diatrise medico-politica de Causis quare Tot submersi in Vitam non revocantur, &c.* A medico-political Essay on the Causes why so many who are drowned are not restored to Life: to which is prefixed a remarkable History of a successful Case: by S. G. Vogel, M. D. 8vo. 112 p. 1790.

This is an excellent tract. The prefixed case is that of a boy recovered by Mr. Schröder, who had been at least half an hour under water. From other accounts it appears, that people have been recovered, who had lain under water an hour and half, or perhaps two hours. Hence Dr. V. supposes, that people who are not recovered, though taken out of the water earlier, and properly treated, die of apoplexy, asphyxia, rupture of some internal vessel, sudden paralysis of a vital part, concussion of the brain, a blow on the stomach, or the like. If any such should be the case, it ought to be attended to in the method of treatment: he recommends it, therefore, to the practitioner, with this view, to inquire minutely into the circumstances of the case, and observe the appearance of the patient.

*Jen. Allg. Lit. Zeit.*

ART.

ART. XII. Duffeldorf. *Collectio Dissertationum selectarum, &c.* Select Dissertations in the various Branches of Medicine, published at different Academies of the United Provinces, collected by W. X. Janſen. Vol. I. Sect I. 4to. 266 p. with a plate. 1791.

Mr. J.'s intention is to publish only such tracts as are of later date than 1770, and not admitted into other collections, republished by their authors, or translated. The present section contains five excellent essays. A. Juliaans on the elastic resin: J. Th. van de Kastele on the analogy between milk and blood: F. W. van der Leurs on the nature of bile, and its use in chylication: A. van Papendorp's observations on the imperforated anus of infants; with a plate: J. P. Emerins on the puerperal fever not to be considered as a particular species.

*Jen. Allg. Lit. Zeit.*

ART. XIII. Riga. *Abermahl ein Beytrag zur Kenntniß und Heilung der Pest, &c.* A new Dissertation on the Knowledge and Cure of the Plague: by Dr. J. M. Minderer, Senior chief Surgeon to the Russian Army, &c. 8vo. 161 p. 1790.

This is a valuable present to the medical world, from a man who is an acute observer. It was written on occasion of the Turkish war, for the use of surgeons and physicians of the Russian army; and begins with an historical account of the prevailing diseases amongst the Russian forces, from 1769 to 1774, as far as Dr. M. had opportunities of observing them, and the causes by which they appeared to be influenced. In the autumn of 1770, the corps of peasants were compelled by the intensity of the cold to make themselves caves underground, in which they were huddled together. Soon after the plague broke out in a grenadier battalion. At first it was taken for a putrid fever, but spread too quickly not to awaken suspicion. Neither buboes nor carbuncles appeared; but, on inquiry, the patients were found to have pains in the groin and armpits. Most lay senseless and stupid: a few had violent fever and delirium. Black spots appeared, but not till after death, which happened on the second, third, or, at latest, fourth, day. Probably this battalion got it from Ismail, whence they procured their provisions, and where some regiments had it. At length the troops were sent to winter quarters in that town, and the plague became more general. In spite of severe frost, and a continued piercing north-wind, it raged till the middle of February, when the fever became more violent, and the delirium more frequent. Buboes and carbuncles now made their appearance, and the disease became less malignant. To stop its progress every precaution was taken. The least touch was infectious. Those who attended the sick, or buried the dead, were infected. At last the gypsies undertook the latter office; and, though they performed it with the utmost carelessness, they did not catch the disease. Their sole prophylactic was immediately throwing themselves and their cloaths into water. A pesthouse was at length erected: but, notwithstanding the imminent hazard, friendship, compassion, covetousness, and rapacity, still kept up a communication with it. A regiment of foot suffered particularly. Being moved out of the town, with which they were not suffered to have any communication, made to live in their tents, notwithstanding the cold and depth of the snow, purged, and



bled, they were freed from the disorder. The inhabitants of the town were not infected, or, if they were, in a much slighter and less fatal degree. Three or four soldiers frequently had the plague in one house, whilst the owner and his family remained free from it, though they all lived in one room, and in the most social manner. The plague now ceased, and from February to the end of April the seascurvy prevailed. Nearly half the troops were attacked with it. Of some the limbs mortified: others had wandering rheumatic pains, that at last settled, and produced lameness, or cold swellings: in others the most violent pains terminated in mortification. In all, the gums grew foul; and in some to such a degree, that no care could prevent the gangrene from spreading to the cheeks, and chin. In April vernal intermittents, not obstinate, appeared. The troops now encamped before the town. The Danube had overflowed its banks, and produced every where swamps, which the heat of the sun converted into mephitic exhalations. On the opposite shore of it the enemy was posted; and, being frequently attacked, the victors with their booty brought back the plague, that now broke out in a different form. Thus it remained to the end of autumn, now accompanying one disease, then another. It frequently concealed itself under the mask of intermittent, bilious, or other fevers; in which case, after three, four, or five days, the fever became on a sudden more violent, and buboes appeared in the groin. In the middle of August, 1772, the plague again broke out. It was not of a bad kind, perhaps bilious, without petechiæ or carbuncles, but attended with buboes in the groin; and seemed to be a peculiar variety of the disease. It appeared amongst the shipcarpenters and sailors, who were posted on the low swampy shore of the river in huts. They had at that time no communication with the Turks.

Of Dr. M.'s principal remarks on the disease we shall observe. The most infallible indication of it at the beginning was a trembling tongue, covered with a white fur like chalk. At Kiow, a particular part of the town, inhabited by tanners, so hemmed in by the mountains as not to admit a free circulation of air, and filled with the exhalations of putrid animal substances, escaped the disease, which raged in the other parts; and they who retired to the mountains for purer air, found the disease more fatal there than in the town. Evacuating medicines, as emetics and laxatives, were of great use. The bark was injurious, if given before a clear remission and a true state of debility took place. The mineral acids Dr. M. gave in determinate doses, not in the patients drink, as they drank much and frequently. From some drinks common in Russia, containing much fixed air, his expectations were deceived. When the first passages were cleansed, he promoted perspiration by means of hot bricks. If the patient were totally bereft of strength and consciousness, he seldom recovered. In such a case, if he could be roused by stimulants, clysters of vinegar were given to excite the peristaltic motion; and if a perspiration came on, there were hopes. The bark was then given, and the stimulating clysters continued. When the tongue, which in these cases was moist, and nearly in a natural state, became dry after administering the bark, purgatives of speedy operation were given between whiles. They who were attacked with delirium and high fever

fever died frantic, or apoplectic. These were the finest and bravest of the soldiers.

*Jen. Allg. Lit. Zeit.*

## C H E M I S T R Y.

ART. XIV. *Lettre de M. de Luc a M. Fourcroy, &c.* Letter from Mr. de Luc to Mr. Fourcroy, on the New Chemistry.

*Journal de Physique.*

The neologists affirm, that their doctrine is a simple enunciation of facts, and includes no kind of hypothesis: this is an easy answer to every argument, as no argument is admissible against established facts. In two letters preceding this, Mr. de L. has shown, that their simple enunciation of facts consists of truly hypothetical conclusions from facts equally admitted, though differently explained, by their antagonists. He goes on, if their hypothetical conclusions be just, as applied to the petty operations of the chemical laboratory, they will not be inconsistent with the grand operations performed in the laboratory of nature. With regard to the formation of rain, admitting their two component parts of water, dephlogisticated and inflammable air, to exist in due quantity in the atmosphere, yet rain is produced without any inflammation taking place; men frequently light fires on mountains, in those regions of the air in which rain is formed, yet they have never been known to set the atmosphere on fire, which according to them ought to be the consequence of it; and we breathe freely in a cloud of rain, though the air that has thus contributed to form water ought to be improper for respiration. These objections, however, they deem unimportant, as they attribute the formation of rain to the simple precipitation of the humidity of the atmosphere. But this cannot be its cause. For it is certain, that the air in that region where rain is usually formed is never at a very high temperature, and consequently, from the hygrometrical experiments of Mr. de Saussure, can contain but a very small portion of water, in the state of water. Moreover, if a colder stream of air were to occasion the deposition of a part of this small portion by lowering the temperature of the air which contained it, the temperature of the colder stream would be proportionally raised, and consequently it would be enabled to take up what the other deposited. Hence nothing more than a transient cloud could be produced. Or, admitting that the maximum of humidity follows an increasing law, according to the hypothesis of Dr. Hutton, adopted from him by Mr. de Morveau, the precipitation thence resulting must be infinitely little, since the total quantity of water is extremely small. But what renders all these objections superfluous, the upper region of the air, according to the observations both of Mr. de Saussure and Mr. de L. as long as it is transparent, that is, till the moment when the clouds are first formed, is very dry; and therefore far from being capable of furnishing water by any precipitation of its humidity; and, whilst in this state, rainy clouds, followed by a long continued rain, are suddenly formed in it. These are not simple opinions and doubts, they are facts, which must be contradicted by experience, or it must be admitted, that rain is not produced by a precipitation of the humidity of the atmosphere. The preceding objections, then, were not superfluous; for they now prove, that the phenomenon of rain is inexplicable by the new theory. That two known species of air when

inflamed together yield water, is an established fact : but is the water formed by an union of those two airs ? From meteorology it appears impossible.

## NATURAL HISTORY.

ART. XV. Bern. *Versuch einer neuen Theorie der Salzquellen und der Salzquellen, &c.* Sketch of a new Theory of Brine-springs and Fossile Salt, in which the Salt-works at Bern are chiefly had in View : by H. Struve, M. D. extraordinary Professor of Chemistry. 8vo. 170 p. 1789.

Of the theory of prof. S. we shall give a concise view ; though his reasoning, for which we must refer to the work itself, appears to us by no means satisfactory. According to him, fossile salt is found only in stratiform mountains. Its bed is a schistous argillaceous stone, situated beneath a thick stratum of limestone, of indeterminate height, though not reaching the highest points of the mountain, and generally accompanied with gypsum. The same bed is found to accompany brine-springs. If the abovementioned schist, beneath a thick stratum of limestone, be bored through, a salt-spring will burst forth ; and when such springs are found to arise from other strata, these are not their proper beds, but they have arrived at them from a stratum of the argillaceous schist. This schist is a general deposition of the sea, not limited to certain districts ; and thus the fossile salt, which accompanies it, is equally extensive. Hence, wherever a brine-spring is found, more may be produced by penetrating the stratum of schist. If, on digging, we find fossile salt, the schist, which at its formation was filled with it, has remained untouched by water : if we find brine-springs, the original fossile salt has been dissolved in water, that has found its way to the schist : and if we find the argillaceous stone only, the salt has been completely washed out, and carried away.

*Jen. Allg. Lit. Zeit.*

ART. XVI. Gottingen. *Ueber einige Spinnen der Göttingischen Gegend, &c.* On some Spiders found in the Neighbourhood of Gottingen ; with the Prospectus of a complete Course of Natural History : by F. A. A. Meyer, M. and C. D. &c. 8vo. 16 p. 1790.

Of the twenty-one species of spiders here mentioned, nine are given as new. The descriptions are short and good ; and the time when, and places where, they are found are mentioned.

*Jen. Allg. Lit. Zeit.*

ART. XVII. Jena. *Versuch einer Anleitung zur Kenntniss und Geschichte der Thiere, &c.* Introduction to the Knowledge and History of Animals and Minerals, for the Use of Academical Lectures : by Aug. J. G. C. Barfch. Vol. II. 8vo. 330 p. with plates, and an index. Price 2 r. [7s.]. 1789.

This is one of the best introductions to Natural History with which we are acquainted.

*Jen. Allg. Lit. Zeit.*

ART. XVIII. Duisburg and Lemgo. *Beiträge zur Naturgeschichte, &c.* Sketches of Natural History : by Blas. Merrem. 4to. Part I. 47 p. 12 coloured plates. Part II. 59 p. 12 coloured plates. 1790.

Good



Good plates, and brevity with accuracy, will render this work acceptable to the naturalist; particularly as it relates to animals, our knowledge of which is yet very defective.

It is likewise published under the title of *Beyträge zur Naturgeschichte der Amphibien*, "Sketches of the Natural History of Amphibia." *Jen. Allg. Lit. Zeit.*

## M E T A L L U R G Y.

ART. XIX. Mannheim. *Anfangsgründe der Metallurgie, &c.* Elements of Metallurgy, in which are displayed the chief Operations in Smelting-Works, either in the small Way or in the large, according to sound chemical Principles, with Delineations of some of the most eminent Smelting-Works: by J. Ant. Scopoli. 4to. 218 p. with 20 plates. 1789.

From such a man as S. who has spent five-and-twenty years in the neighbourhood of mines, publicly taught metallurgical chemistry, and missed no opportunity of making experiments in the large or small way, or of consulting men of experience, an excellent treatise on metallurgy may well be expected. The plan he has laid down was to treat only of such substances as are operated on in smelting-works; and to give general notions of the elements of bodies, the characteristics of the principal fossils, the methods of analyzing them, and the most common chemical or other operations that are employed in smelting-houses. Mr. S. admits five elements: fire; the primary essence of salts; phlogiston; air; and water. Of these, he deems fire, with respect to which he follows Crawford's theory, the only true element. The radical principles of salts, bitumens, metals, and all earths, originate from the primary essence of salts, which he conjectures may be the oxygenous principle of Lavoisier. This is the basis of all crystallization; and, as a motion of the component parts always precedes the formation of a crystal, and as the life of plants, and that of animals, consist in motion, Mr. S. thinks the distinction betwixt organic and inorganic bodies not founded on nature. Of simple earths our author admits only four; deeming barytes a metallic earth combined with vitriolic acid. The chapter on the methods of separating compound substances of the mineral kingdom into their component parts is very defective. The second part, which relates to practical metallurgy, is far the most valuable, containing many excellent practical rules and remarks. We regret, however, that Mr. S. seems to have known nothing of Born's method of amalgamation: and the quicksilver furnaces which he has mentioned are in many respects inferior to those used in Idria, which he has probably omitted to describe, because they are made a secret of there.

*Jen. Allg. Lit. Zeit.*

## A S T R O N O M Y.

ART. XX. Palermo. *Discorso del P. D. Gius. Piazzi, &c.* Discourse of P. D. Jos. Piazzi, delivered at the opening of a chair of Astronomy in the Academy of Palermo. 1790.

After a brief history of astronomy, prof. P. gives an eloquent eulogium of the science, with some remarks on its extensive use, and the mode of studying it.

*Efemeridi letterarie di Roma.*

ART.

- ART. XXI. Padua. *Globus celestis Cusico-Arabicus, &c.* An Account of the Cusico-Arabic celestial Globe in the Borgian Museum at Velletri; to which is prefixed a Dissertation on the Astronomy of the Arabs: by Sim. Assemani: with Two Letters from Jos. Toaldo, Prof. of Astron. &c. 4to. 235 p. 3 Plates. 1790.

The preface to this work gives a summary account of the antiquities in the valuable Museum at Velletri, such as have been explained by the learned being particularly mentioned. In those of the Arabs this, and that of Nani at Venice, are the richest in the world. The globe here described is wholly of bronze. The figures of the constellations engraved on it are indifferently executed. The Arabic name of each is affixed to it. From two inscriptions it appears to have been made by the astronomer Caisar, at the command of Mohammed Alkamel the sixth sultan of Egypt, in the year of the Hejra 622, or A. D. 1225. The constellations, the names of which are given, are in number forty-eight. The globe is accurately copied, and prof. A. notices its difference from that of Ptolemy. Great patience and learning were requisite to decypher a monument, singular in its kind, which throws the clearest light on the history of astronomy amongst the Arabs.

*Jen. Allg. Lit. Zeit.*

#### GEOGRAPHY, TOPOGRAPHY, &c.

- ART. XXII. *Le Capelle Pontificie e Cardinalizie, &c.* The pontifical and cardinal Chapels described by Francis Cancellieri, with an historical, liturgical, and bibliographical Account of the Origin of all their Rites, ancient and modern, the Writers on all the Festivals on which they occur, the Churches where they are celebrated, and the Orders of the ecclesiastical Hierarchy respecting them. Vol. I. 4to. 1788.

Though this work is not written in the most elegant language, and displays no great critical judgment, it contains many interesting accounts, the originality of which renders them entertaining, and the information it conveys appears to be authentic. It is ornamented with several copper plates, and will make eight volumes.

*Jen. Allg. Lit. Zeit.*

- ART. XXIII. Stutgard. *Geschichte und Beschreibung der zum Franckischen Kreise gehörigen Reichsgrafschaft Limpurg, &c.* History and Description of the Imperial County of Limburg, in the Circle of Franconia. Vol. II. and last: Containing its Topography, with the remainder of the genealogical Tables, and a coloured Map. 8vo. 432 p. Price 1 r. 12 g. [5s. 3d.] 1790.

The account the author gives of the situation, culture, manufactures, population, history, and remarkable things of every particular place, proves, that he asserts only the truth, when he says, he has seen and examined every thing, and had recourse to the most authentic documents.

*Jen. Allg. Lit. Zeit.*

- ART. XXIV. Leyden. *F. W. Pestel Brevis Expositio Reipublicæ Batavæ, &c.* F. W. Pestel's Short Account of the Dutch Republic; for the Use of his Auditors. 8vo. 142 p. 1789.

The plan of this work is exactly the same with that of Mr. P.'s commentaries, which are well known. It is far, however, from an abridgement of them: many of their imperfections being amended, and deficiencies supplied. The second part, which relates to the constitution of the republic, and of the several provinces, far exceeds all that could be expected; but the first, or geographical part, is by no means so full as we could wish.

*Jen. Allg. Lit. Zeit.*

#### ARCHITECTURE.

ART. XXV. Berlin and Stettin. *Baugeschichte von Potsdam, &c.* Architectural History of Potsdam, particularly during the Reign of Frederic II. by H. L. Manger. Vol. I. 8vo. 252 p. Price 18g. [2s. 8d.] 1789.

The history of the buildings undertaken by Frederic II. in his usual place of retreat certainly claims our notice, and no one was so capable of giving it faithfully as Mr. M. The present volume reaches from the earliest period to the year 1762. Before the reign of Frederic William I. stone and brick were scarcely to be seen in Potsdam, and that prince was so habituated to the sight of his tall regiment, that a street did not please him unless straight, uniform, and with a row of gable ends like grenadiers caps. There was something in height so attractive to him, that he built a house for the commandant, a very tall man, the windows of which were sixteen feet high.

*Jen. Allg. Lit. Zeit.*

#### NAVIGATION.

ART. XXVI. Hamburg. *Ueber Nothrudder, &c.* On succedaneous Rudders, or Methods that may be employed for steering a Ship which has lost its Rudder, or Tiller, and supplying the Loss as well as possible at Sea. 12 p. with a large Copper-plate.

In this pamphlet seven occasional helms are described, and figured, in the most clear and intelligible manner, so that, in case of necessity, the seaman may make choice of that which he can most readily apply, or for which he can most easily find materials.

*Jen. Allg. Lit. Zeit.*

#### POLITICAL OECONOMY.

ART. XXVII. Mentz and Leipzig. *Briefe über verschiedene Theile der Kameralwissenschaft.* Letters on various Branches of Political Œconomy. Vol. I. 8vo. 270 p. Price 16g. [2s. 6d.] 1790.

After a recommendation of the study of political Œconomy, and some remarks on fallowing, manure, breeding of sheep and cattle, and fodder, the author of these letters proceeds to consider the reasons why agriculture is so far from perfection in many parts of Germany; its defects, and modes of remedying them; the corn-trade; the influence of government, standing armies, and the celibacy of the clergy on agriculture and population; forests; the ill effects of tythes, &c.; in all which he displays great experience, knowledge, and judgment.

*Jen. Allg. Lit. Zeit.*

ART. XXVIII. Bamberg and Wirtzburg. *Von den Vortheilen der Krankenhäuser für den Staat, &c.* Of the Advantages of Hospitals to a State; by Alb. Fred. Markus, M. D. &c. 8vo. 114 p. 1790.

The



The discourse pronounced at the establishment of the general hospital at Bamberg occupies but a small part of this tract, the rest is taken up with proofs of the wisdom and beneficence of the reigning prince bishop, Francis Lewis, under the heads of commission in favour of the poor, in 1787-8: suppression of the lottery: institutions relative to public education: encouragement of agriculture, industry, and science: legislation: consequences of a mild government: steps taken to prevent want of corn and fuel: school for midwives: regulations concerning surgery: succour administered to the sick poor: description of the general hospital: population of Bamberg: foundation of Erthal.

*Mr. Grunwald. Journ. de Méd.*

#### PHILOSOPHY.

ART. XXIX. Leipzig. *Briefe über die Kantische Philosophie, &c.* Letters on Kant's Philosophy: by C. Leon. Reinhold. Vol. I. 8vo. 371 p. 1790.

He who wishes to read in an agreeable style the results of Kant's reasoning with respect to our rights and duties in this life, and the grounds of our hope in a future, without examining the premises from which those results are drawn, will here find them placed in a conspicuous light, and delivered in such a manner as to be rendered easily intelligible. The present state of philosophy, which forms the subject of the first letters, will be found highly instructive.

*Jen. Allg. Lit. Zeit.*

ART. XXX. Leipzig. *K. H. H. Betrachtungen über die Philosophie der natürlichen Religion.* Thoughts on the Philosophy of Natural Religion: by Ch. H. Heydenreich. Vol. II. 8vo. 252 p. 1791.

In this volume, which deserves the same commendation as the former [see our Rev. Vol. X. p. 355], prof. H. concludes his work.

*Jen. Allg. Lit. Zeit.*

ART. XXXI. Leipzig. *Versuch über einige psychologische Fragen, &c.* Essay on some psychological Questions: by Villaume. 8vo. 467 p. Price 1 r. 4 g. [4s]. 1789.

The essays in this volume are seven. 1. On dreams. 2. Shall we in a future state have a remembrance of this?—Mr. V. concludes negatively. 3. On the laws by which man is guided in his judgment concerning truth and falsehood, or the marks of truth.—Man judges according to the state of his conceptions, whether it be habitual, or occasional. What agrees with his conceptions at the time is to him truth. 4. Can not pleasure serve instead of pain to unfold man's faculties?—Pain is in some respects indispensable. 5. Answer to an objection against the incorporeity of the moving faculty. 6. On Bonnet's system of the organization of the brain.—Mr. V. examines the arguments on both sides of the question, and thinks those in its favour the more weighty. 7. On self-knowledge.

*Jen. Allg. Lit. Zeit.*

ART. XXXII. Vienna. Some rigid monks, having fancied, that Villaume's book on the Origin and End of Evil [see our Rev. Vol. IV. p. 456, and Vol. VI. p. 175] tended to promote socinianism, procured a requisition for its suppression to be made to the supreme court

court by the prince bishop of Seckau. This, however, was refused, on the principles of toleration; and to the refusal was added the highest encomiums on the work, and a recommendation of it to the perusal of divines of every persuasion, qualified indeed with the remark, that it was not exempt from error, though free from any that could produce dangerous consequences.

*Jen. Allg. Lit. Zeit.*

METAPHYSICS.

ART. XXXIII. *Untersuchungen über Kant's Kritik, &c.* An Examination of Kant's *Critik der Reinen Vernunft*; by M. G. U. Braßberger. 8vo. 436 p. 1790.

Few of Kant's opponents have taken the trouble of studying his work so thoroughly as Mr. B. wherefore we may perhaps deem this the only proper examination, yet published, of the philosophy of Kant, whom our author follows step by step. Many of Kant's obscurities, however, noticed by Mr. B., have been fully cleared up by Reinhold in his Theory of Perception. [see our Rev. Vol. VI. p. 362].

*Jen. Allg. Lit. Zeit.*

CLASSICAL LITERATURE.

ART. XXXIV. Amsterdam. *Quintus Horatius Flaccus: door R. van Ommeren, &c.* Q. Horatius Flaccus: by R. van Ommeren, Master of the public School at Amsterdam. 8vo. 216 p. 1789.

When we consider, that of all the Roman poets none has given so many marks of a noble and exalted mind as Horace; yet that he has been almost universally accused by the learned of later times of flattery, cowardice, and licentiousness; it is natural to ask, whence this apparent contradiction? To solve this question was the principal object of the two dissertations here published, which were first read in a society at Amsterdam (*pro Concordia & Libertate*). Considered both as a man and as a citizen, Mr. v. O. defends him against the above charges, and brings sound arguments to exculpate him from each. We wish our author may be as successful in his secondary object, the moderating the overstretch'd party spirit of his countrymen, as he is in proving, that Horace did not disgrace by his life the principles of virtue he taught.

*Jen. Allg. Lit. Zeit.*

ART. XXXV. Leyden. *Marci Antonii Mureti Opera omnia, &c.* The Works of M. A. Muretus, with Additions and Corrections from Manuscripts, and a brief Commentary, by D. Ruhnken, whose Preface is prefixed to the fourth Volume. 4 Vols. 8vo. Price 9 r. 16 g. [1 l. 14 s]. 1789.

The admirer of Muretus will have reason to be pleased with this edition of his works, which is considerably enlarged. Mr. R. has given us, besides his own preface, those of Thomafius, and the Padua edition of 1741. A good likeness of Muretus is prefixed to vol. i.

*Jen. Allg. Lit. Zeit.*

ART. XXXV. Cracow. Mr. H. Przybylski, librarian to the university of this place, and president of the Philanthropic Society, already known by his excellent translations from the English [see our Rev. Vol. VIII. p. 479.] is now publishing a Polish version of the works of Hesiod.

*Jen. Allg. Lit. Zeit.*

## COINS AND MEDALS.

ART. XXXVII. Lubec. *Lübeckisches Münz- und Medaillen-kabinet, &c.* The Cabinet of Lubec Coins and Medals, collected by Lew. H. Müller, with explanatory Remarks, and a History of Coins: by J. Herm. Schnobel. 8vo. 184 p. 1790.

The great and particular influence which the town of Lubec had over the money of Germany in general, must render the history of its coinage important. The cabinet collected by the late Mr. M. was as nearly as possible complete, and the description of it is such as it ought. The widow of Mr. M. has presented the cabinet to the public library of Lubec.

*Jen. Allg. Lit. Zeit.*

## HISTORY.

ART. XXXVIII. Berlin. *Histoire généalogique & chronologique de la serenissime Maison de Hesse-Hombourg, &c.* A genealogical and chronological History of the House of Hesse-Hombourg, by way of Appendix to Mr. Mallet's History of Hesse, drawn up from the Title-Deeds and Manuscripts in the Archives of that House: by Mr. de Verdy du Vernois, Chamberlain to the King of Prussia, &c. 1791.

Mr. du V. modestly apologizes for his attempt to follow Mr. Mallet, but, without entering into a comparison, we do not think the conditions requisite to a faithful and interesting history will be found any where better fulfilled than in the present work. After a short view of the country, its situation, produce, and government, Mr. du V. examines the rights and titles of the house of Hesse, and the landgrave of Hombourg, adding a genealogical table of the branch of Hesse-Hombourg. In his chronological history of occurrences he examines the actions of the princes of this house, the influence they had on those events which were their motives or effects, the character of those princes, and the reasons of their actions. From that excellent part which includes the life of Frederic II., or the Silver-Leg, we will copy the account of the battle of Fehrbellin, in which a misrepresentation of the royal author of the Memoirs of Brandenburg is corrected.

"The Swedes, to the number of 20,000, after having ravaged the marquisate, had advanced as far as Fehrbellin on the Havel. Frederic William, whom they supposed to be in Franconia, was come to succour his dominions with 5600 horse, and twelve field-pieces, and sought to fall upon them unexpectedly. In consequence he directed the prince of Hesse to reconnoitre the enemy, and to put himself at the head of the advanced guard, composed of the regiments of dragoons of Dorfling and Anhalt, making together 1600 horse. Provided with an order in writing, which he had requested of the elector, the prince set out, and found the Swedes drawn up in order of battle. Their position was by no means advantageous: he observed its weakness; and hastened to seize a small eminence which commanded the enemy. Count Promnitz was directed to execute this; which he did with success. At the same time he dispatched aid-de-camp Spiegel to the elector, to request him to advance, and support him: but before he could receive an answer he found himself obliged to engage the enemy, by attacking their advanced guard. The aid-de camp brought him an order to retreat:



retreat: but this he could not now do with safety. He sent, therefore, count Promnitz, who convinced the elector, that it was impossible for the prince to retreat, that the enemy appeared to be greatly alarmed, and that they would probably be defeated, if he supported the advanced guard. This was more than sufficient to determine him. Promnitz hastened to tell the prince to keep his ground, and that he would be supported. The elector in fact came up, and while he placed his cannon on the eminence seized by the prince of Hesse, the latter, at the head of the two regiments he commanded, fell sword in hand on the regiment of Swedish body guards, under general Delwig, and routed it. At the same instant the elector attacked the other wing of the enemies line, defeated it, and struck such terror into the rest of the army, that they took flight. Thus the victory was complete."

*Journal Encyclopédique.*

ART. XXXIX. Berlin. *Prozess des Buchdrucker Unger gegen den Ober-consistorialrath Zöllner, &c.* Trial at Law between Mr. Unger, Printer, and Mr. Zöllner, Counsellor of the Grand Consistory, as Censor of a prohibited Book. 8vo. 152 p. 1791.

Mr. U. having published a catechism, written by Mr. Gebhard preacher at Berlin, for the instruction of the lower class of people, in which all the abstruse parts of that printed by authority were omitted, the minister von Wöllner, on the pretence of its being a libel on the established catechism, forbade him to sell another copy, under penalty of a hundred ducats, telling him, that he might recover his expences of printing, &c. from Mr. Z. the censor, who had given him permission to print it. In consequence Mr. U. brought an action against Mr. Z. before the chamber of justice, but lost his cause: for, notwithstanding the interdiction of the minister, the court, much to its honour, decreed, that Mr. Z. was perfectly right; observing, that the office of censor was intended merely to suppress personal invective, and private malice, and not to lay the least restraint on the candid examination of truth, against whomsoever it might militate.

Besides the information contained in this tract, the reader will find it highly entertaining.

*Jen. Allg. Lit. Zeit.*

ART. XL. *Eisenach.* The brother of the late baron Hellfeld has published a 3d vol. of Essays relative to the History and Statistics of Saxony, from unpublished Originals, [see our Rev. Vol. VI. p. 485] which is equally valuable in materials with the former, though as a writer Lewis Charles von H. is inferior to the baron.

*Jen. Allg. Lit. Zeit.*

#### VOYAGES AND TRAVELS.

ART. XLI. *Gottingen.* Dr. Bartel has this year published the first vol. of a new, and considerably improved, edition of his Letters on Calabria and Sicily [see our Rev. Vol. I. p. 373, and Vol. VII. p. 113], and gives us hopes, that a third volume of his valuable work will soon make its appearance.

*Jen. Allg. Lit. Zeit.*

#### P O E T R Y.

ART. XLII. Leipzig. *Blomberis, ein Rittergedicht, &c.* Blomberis, an Heroic Poem in Twelve Books: by Alxinger. 8vo. 482 P. 1791.

Mr.

Mr. A. has by this poem acquired a considerable rank amongst the best German poets in epic romance after Wieland, though from him he must be placed at some distance. If the whole poem, indeed, had been equal to the ninth book, we should not have hesitated to class it with Wieland's *Oberon*. In this book *Affacar*, a savage tyrant, is brought to justice by the hero of the poem. One of his crimes detected gives the judge occasion to call for all who have complaints against him.

<p>“<i>Wie, wenn den kühnen bösewicht,</i>  <i>Der, überreif dem göttlichen gericht,</i>  <i>Sich auf das meer in dem mit seinen</i>  <i>sünden</i>  <i>Beschwerten schiffe wagt, die blicke</i>  <i>Gottes finden,</i>  <i>Und dessen rachermund dem heer der</i>  <i>stürme ruft,</i>  <i>Die stürme dann, aus aufgeschlossener</i>  <i>kluft</i>  <i>Ergrimmt, die sittige beladen mit ge-</i>  <i>wittern</i>  <i>Hertoben, und das schiff an einem fels</i>  <i>zerplütern,</i></p> <p><i>So tobet nun das volk von allen zeiten</i>  <i>her,</i>  <i>Es sind nicht zwey partheyen mehr,</i>  <i>Denn sich, es drängen auch die kriegler,</i>  <i>Die erst bethört für den gekrönten</i>  <i>sieger</i>  <i>Die waffen trugen, sich mit klagen</i>  <i>zum verhor.</i>  <i>Wie schnell die rache sie mit glühenden</i>  <i>flacheln treibet!</i>  <i>Wie laut sie schreyen! Schon ist des</i>  <i>richters obr betäubet.</i>  <i>Schon ist die luft von flüchen schwer.”</i></p>	<p>As when the eye of God finds the  audacious villain,  Who, ripe for divine justice,  Traverses the sea in a vessel  Laden with his sins,  And his avenging voice calls the  host of storms,  The storms, raging from their un-  locked cavern,  Shake their wings charged with  thunder,  And dash the ship on the rocks,</p> <p>So raged the people now on all  sides,  They were no longer divided,  Then see, the warriors also,  Who before misled bore arms for  the victorious king,  Press clamorously for a hearing.</p> <p>How swift revenge drives them  with his fiery goad!  How loud they cry! The judge's  ear is already stunned.  Already is the air laden with oaths.</p>
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With many striking proofs of poetic genius, Mr. A. deserves the praise of great industry in the use of the file. In twelve hundred and forty-three stanzas of eight lines we meet with scarcely one false rhyme, few harsh lines, and few inaccurate expressions. Some excellent remarks on rhyme, poetic licence, &c. are added to the poem.

*Jen. Allg. Lit. Zeit.*

#### EDUCATION.

ART. XLIII. Paris. *Nouveaux Essais d'Education, &c.* New Essays on Education, or a Selection of the most beautiful Passages in ancient and modern History, interspersed with Dialogues, Anecdotes, Fables, Tales, &c. by Mr. Freville. 3 vols. 12mo. 1789.

This is an useful book for schools, consisting of excellent moral precepts, educed from historical facts, with the most valuable sayings of celebrated philosophers, &c.

*Avantcoureur.*